

Richard Rolle de Hampole.

CORRECTIONS AND ADDITIONS FOR
"RELIGIOUS, POLITICAL, AND LOVE POEMS."

Preface, p. xix, *for* scholar, I know *read* scholar I know,

Text, p. 69 side-note to l. 521, *for* rid *read* end.

p. 244 side-note to l. 8, *for* paragraphs *read* flourishes

Glossary, p. 262, col. 2, for the meaning of Paraffys, substitute

Fr. '*paraphe* : f. the flourish, or peculiar knot, or marke set vnto, or after, or in stead of, a name in the signing of a Deed or Letter; and generally, any such gracefull setting out of a maus hand, or name in writing; also a sub-signature, or signing vnder.' *Cotgrave*.

Preface, p. xi, l. 14, and Text, p. 244. The Introduction to this A.B.C. Poem, l. 1-41, was printed by Mr. Thomas Wright in *Reliquiæ Antiquæ*, vol. i., p. 63-4.

Text, p. 169. "Christ's Own Complaint." Mr. W. Aldis Wright, Librarian of Trinity College, Cambridge, says, "In a MS. in our Library (R. 3. 21) there is a copy of *Christ's Own Complaint*, most like the one you have printed on the right-hand page. It is attributed to William Lychefeld, D. D., parson of Allhallows the more in Thames Street, who died 24 Oct. 1447. So says a note partly in Stow's handwriting. (See Stow's *Survey*, Book II, p. 205, ed. 1720.)

"In the same volume (R. 3. 21) is a copy of 'Lyke thyn Audience, so vttyr thy Langage,' and in R. 3. 19 is a copy of 'La Belle Dame Saunce Mercy.'"

NOTES ON "THE BOOK OF QUINTE ESSENCE,"

By the Rev. E. GILLETT, Vicar of Runham, Filby, near Norwich.

Stafisagre is *Delphinium Staphisagria*, a kind of larkspur. It gives off its poison slightly to water, perfectly to alcohol. It is used hereabouts to kill lice on bullocks, &c., being mixed with grease or soft soap.

Turpith, or *Turbith*, is a kind of convolvulus; *Ipomœa Turpith*, related to jalap, scammony, &c.

Ebulus is *Sambucus Ebulus*, danewort. In Norfolk this is supposed to have been planted, or grow, on the graves of Danes. It is used in witchcraft. Some eighteen years ago, at the execution of a search-warrant on the premises of a "cunning woman" in Norfolk large quantities of danewort, red briony, and other herbs were found.

A *Collation* was a reading of Scripture, lives of Saints, &c., while monks were getting their meals. Thence its name passed to that of the meal itself.

Collatio, apud Monachos præsertim, dicitur Sacrorum librorum lectio, quæ statis horis, maximè post cenam, coram iis fiebat. Sic autem dicta quasi *Collocutio vel Confabulatio* inquit Smaragdus in Regula, c. 42. * * * * A Collationibus Monasticis, quibus finitis, ad bibitionem ibatur, serotinæ cænæ *Collationum* appellationem sortitæ sunt, &c. Du Cange, *Glossarium Med. et Inf. Lat.* vol. i. coll. 1050, 1051, ed. Francofurti ad Mœnum, MDCLXXXI.

English Prose Treatises

of

Richard Rolle de Hampole.

(Who died A. D. 1349.)

EDITED FROM ROBERT THORNTON'S MS. (Cir. 1440 A. D.)

IN THE LIBRARY OF LINCOLN CATHEDRAL,

BY

GEORGE G. PERRY, M. A.,

PREBENDARY OF LINCOLN AND RECTOR OF WADDINGTON,

EDITOR OF *Morte Arthure*.

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PREFACE.

THE treatises which follow, now for the first time printed, are taken from a miscellaneous collection of Poems, Tracts, Prayers, and Medical Receipts, made by Robert Thornton, archdeacon of Bedford, in the earlier half of the fifteenth century¹. These religious tracts are especially valuable in two ways. First, as illustrating the teaching given to *the people*—the *unlered* or *lewed folke*—in the fourteenth and fifteenth centuries; next, as being genuine specimens of the old Northumbrian dialect—perhaps the finest form of the ancient English tongue. The publications of the E. E. T. S. have already furnished several excellent specimens of religious teaching for the unlettered, written *in verse*; an opportunity is now afforded for comparing these with the prose of about the same period on similar subjects. The present volume contains only those which are attributed to Richard Rolle, the hermit of Hampole; but another selection from the same MS., of religious treatises by other hands, is intended to follow. The date of those here printed may be assigned to the earlier part of the fourteenth century. The Hermit died in 1349, as is mentioned in several ancient MS. copies of treatises of his. Now, as an

¹ See Preface to *Morte Arthure*, E. E. T. S. 1865.

immense number of MS. works, both in English and Latin, are ascribed to Richard Rolle, and as there is good reason to suppose that very many thus attributed are not genuine, it is perhaps necessary to say a few words to explain why these English fragments are put forth as the true productions of Richard Rolle. The writer of the manuscript, Robert Thornton, was, if not actually connected with Richard Rolle's birthplace¹, at any rate a neighbour of it, and though a century later in date, must have without doubt heard much and known much about the famous Yorkshire Hermit. During Robert Thornton's lifetime the priory of Hampole was the favoured resort of pilgrims who came to the shrine of the Hermit; and an old authority informs us that his works were kept at the priory "in cheyn bondes," to preserve them from being tampered with². Robert Thornton would therefore have every facility for obtaining genuine extracts from the Hermit's writings, and, as one proud of the fame of his fellow-countryman, would probably take care to transcribe him faithfully. Now, of the pieces here printed as Rolle's, Nos. 1, 2, 3, 4, 5, 6, 7 are given by name in Thornton's MS. to Richard Hermite. Nos. 8, 10 are without heading in the MS., but are assigned to Rolle on the ground of the internal evidence of style and matter³. No. 9, which has lost its earlier part, is the treatise "De Vitâ Activâ et Contemplativâ," which exists also in the British Museum and in Cambridge University Library in another dialect, and is usually attributed to the Hermit. A difficulty as to the genuineness of the English of No. 1 may be thought to arise from the fact of its existing also in Latin. But it is clearly ascertained that Richard Rolle was in the habit of writing the same matter both in Latin and in English, and this in all probability is one of the

¹ Richard Rolle was born at Thornton in Yorkshire, probably Thornton-le-Street. Robert the archdeacon was born at East Newton, or Oswaldkirk, but his family may have been of the very place where the Hermit was born.

² MS. Bodl. (Laud. 286).

³ When Sir F. Madden examined the Thornton MS. he assigned No. 8 to Richard Rolle.

instances of this practice. Thus he himself says in the "Pricke of Conscience," which also exists in a Latin form:—

"Tharfore this buk es on ynglysche drawen,
Of sere matters that er unknowen,
Til laude men that er unkunnund
That can na Latyn understand."

And in the Preface to the English "Exposition of the Psalms," of which there is also a Latin version, it is said by a very early writer:—

"But for the Psalms ben full darke in many a place who wol take hede,
And the sentence is full merke—who so wol rede.
It needeth exposicyon written wel with cunning honde
To strive toward devocyon and hit the better understonde.
Therefore a worthy holy man called Rycharde Hampole
Whom the Lord that all can lered lelely on his scole,
Glozed the sauter that sues here in English tong sykerly,
At a worthy recluse prayer call'd Dame Marget Kirkby."

(From MS. in Bodleian Library—Laud. 286.)

Of the Treatise No. 1 there is at least one other copy (in Brit. Mus. Harl. 1022), and in this the spelling is somewhat more archaic than in the Lincoln MS., while the main peculiarities of the Northumbrian dialect remain the same. It would seem to follow from the substantial but not absolute identity of the two MSS. that the version here given cannot have been a translation made by R. Thornton from Hampole's Latin, but must have been the original composition of the Hermit, transcribed, with a few modifications of spelling and inflexion, by his countryman in the next century. It will further strengthen this view if we take into consideration that the quotations made by Thornton from the Hermit's works are not all in English,—which, if it had been the case, might rather suggest the inference that he himself had translated them from the Latin,—but are some of them in Latin, some in English. Probably, therefore, the extracts here printed are a genuine specimen of the true English style of the Yorkshire Hermit of the fourteenth century. It

must, however, be remembered that they are no more than a specimen; and one of the chief objects which it is hoped will be served by this publication is the leading to further transcripts of genuine English works of Rolle's which may be found in our great libraries, and few of which have as yet been printed. In foreign collections of mediæval writers his name indeed figures as the writer of Latin treatises under the singular disguise of Pampolitanus; but neither Latin nor English of his has been published in this country, with the exception of a small collection of devotional writings printed by Wynkyn de Worde, and the poem of the "Pricke of Conscience," published recently by the Philological Society. A cursory glance at the manuscript catalogues of our chief collections will at once reveal the fact that Richard Rolle of Hampole was one of the most prolific writers of his day; and the fact of the preservation of so large a mass of MSS., either his or attributed to him, testifies to the great estimation in which he was once held. Who then was this man who had in his time so much to do with controlling and influencing the opinions of his fellow-countrymen? Can we in any way realize and identify him? Can we discover any personality for the author of these numerous works, and in any way evoke him from the shadowy past as a living and acting man? Certainly Richard Rolle (usually called Hampole, from the priory where his death and burial took place) was an enigma and a puzzle to the various writers who have professed to give an account of the ancient authors of England. These gentlemen usually tread very faithfully in the track of one another; and it is amusing enough to follow the same mistake reappearing in a slightly different form in one grave folio after another through several centuries. Thus, if we look for Richard de Hampole in Pitz, Leland, Tanner, Wharton, Cave, or any other of the bibliographers, or, hoping for fresh information, hunt him up in more modern works, as in the "Archæologia" or in "Hunter's South Yorkshire," we find just the same account of the Hermit, equally baseless and conjectural. It has been attempted to construct a life for

the saint without having any materials to make it out of, and the deficiency has been sought to be supplied by conjecturing what a hermit who wrote books would be likely to be, and then attributing this as the real account to the actual hermit. Thus, in the sketches alluded to, Richard Rolle is described as belonging to the Augustinian order, as a doctor of divinity¹, and as one who had seen much of the world, but who, disgusted with its emptiness and sinfulness, retired into solitude to pray and meditate. Hunter, in his laborious and accurate work, thus sketches the Hermit:—"Few persons, who have written so much, have left so little memorial of themselves. The place of his birth is unknown, the seat of his education, the scenes in which he passed the active part of his life, and the places in which he witnessed that luxury and extravagance which he so much deplores. It is only conjectured that he was born in this neighbourhood (Doncaster), and if that is admitted, we may conclude that he was educated in the Carmelite convent of Doncaster. But all that appears to be with certainty known respecting him is that some time about the beginning of the reign of Edward III. Richard withdrew himself from a world with whose manners he was disgusted, and devoted himself to a life of austerity and divine meditation in a cell not far from the monastery of Hampole. More might perhaps be recovered concerning him if we had the "*Officium de Sancto Heremitâ*," for he was admitted among the *sancti confessores* of the Church. This office, of which there was a copy in the Cotton Library, destroyed by the fire in which that library suffered so much, contained some particulars *de ipsius vitâ et miraculis*²."

We are glad to be able to contribute somewhat towards the more accurate delineation of Richard Rolle by supplying the deficiency here lamented. A copy of the "*Officium et Legenda de Vitâ Ricardi Rolle*" exists in the library of Lincoln Cathedral,

¹ Archæologia, vol. xix. p. 319; Cave, Hist. Lit.; Pitz; Tanner; Wharton, A.-S. V.

² Hunter's South Yorkshire, i. 358.

being probably, since the destruction of the Cotton MS., the only copy remaining of this curious document. This is here printed in its entirety, so far as it can be deciphered¹, and the account of Richard Rolle which it furnishes will be seen to differ altogether from the conjectural sketches made of him by the bibliographers. It is not indeed contended that the "Legenda de Vita Ejus" is trustworthy in all its statements. We do not concede to our saint the miraculous powers claimed for him, nor do we treat as grave matter of fact his continual contests with devils. The life, however, such as it is, gives a personality to the Hermit, hitherto the most shadowy of existences, which will be found to accord very well with his admitted works. It supplies us with facts about his birthplace, his education, his early adoption of the eremite life, the way in which he practised that life,—not living solitary, but journeying from one place to another to instruct the people,—the scenes of his earlier labours, and his ultimate retirement to Hampole, none of which facts were hit upon by the conjecturers. It shews us that he was neither an Augustinian friar, nor a doctor of divinity, nor in any degree of holy orders; that he was altogether an irregular sort of teacher, and in a great measure self-instructed; all which considerations must needs increase our wonder at the learning and power of his numerous writings.

To give any adequate account of these writings would occupy too much space for this place. Suffice it to say, that so far as the Editor has examined them he believes that the matter and manner of the Hermit's teaching are very well illustrated by the extracts here printed. Few, it is thought, can fail to be struck by the terse and vivid way in which, in the passages here given, the Her-

¹ The first two or three pages of the MS. are extremely faded through the action of damp, and a part of one leaf has been torn off. It will be observed that the plan of the service is to recite a short piece of the saint's history, and then to break off into hymns and psalms, thus giving the audience an opportunity of expressing the devout feelings which are supposed to be stirred up by the hearing of the perfect virtue of the Hermit. A long list of miracles follows the Officium, which are not printed here.

mit enforces his view of the truth, and the devout ardour which animates his words. The two stories about Shrift are especially remarkable, as giving a clear testimony against the *opus operatum* view of religion which is generally attributed to all mediæval writers. Nor less striking is the strong way in which Rolle contends for the paramount importance of the duties of active over contemplative life in the case of those whose position gives them influence or power of assisting their fellows. This for his age and profession is highly creditable to the Hermit. Of course the contemplative life is in his view the higher state, but it is much to find an anchorite and an ecstatic allowing even any possibility of merit to the despised active life. And this we find Richard Rolle doing, not only in the treatise here printed, but also in divers other passages. For instance, in "The boke maad of Rycharde hampole heremyte to an ankeresse"¹ he thus writes:—"Thou shall understonde that ther ben in Holy Chyrche twey maner of lyves in the whyche cristen men schul bee saaf, that oon is clepyd actyf and that other contemplatyf. Without oon of these two may no man be saved. Actyf lyf lyeth in love and cheryte schewyd outward by goude bodili werkys, in fulfillyng of Godis commandmentis and of the seven dedis of mercy bodili and gostly to a manys euen cristen. This lyf langys to alle worldly men which han rychesse and plenti of worldly goude. And also to alle other men that han goudis for to spend, lerned or lewid, temporal othere spiritual, and generally al worldly men ben bounden to fulfille it bi ther myght and ther kunnyng, ther reson and discrecion. 'If he moche have moche doo, if he a litell have litell or lasse do,' and if he nought have that he have thane a goude wille. There beth workys of actyf lyf othere gostly othere bodily." It will be observed that this passage is one of the numerous instances in which the English of Rolle has been re-written in a more southern dialect. Another quotation from the same treatise will further illustrate the practical and truly devout character of the Hermit's mind:—"Wyte thou wel a bodili turnyng to God without

¹ MS. Bodleian (Laud. 602).

thyne hert folwyng is but a figure and a lykenesse of vertuce and of ne sothefastenesse. Whar-for a wreched man or woman is thylke that leeveth al the ynward keypynges of hym-self and chareth hym with-out forth only a fourme and a lykenesse of holynesse in habyte other clothyng in speche and in bodili werke, by-hooldyng other mennys dedys and demyng there defaultys, wenyng hym-self to be ought whanne he is right nougt and so begyleþ hymself. Do thou not so but turne thyn harte with thy body principalli to God and shape thee withynne in His lykenesse by mekenesse and charite and other gostly vertues and thane art thou trewly turnyd to Hym.” The man who could write this in an age of monkery and amidst the deifications of the principle of asceticism cannot be said to have been without some insight into the true divine life. Yet the wildest extravagances of mysticism are also to be found in plenty in the Hermit’s writings. In the book “*De Incendio Amoris*”¹ he tells us that amidst the rigours of his ascetic devotions he became conscious of an actual physical heat and burning. At first he believed that this was due to some bodily cause, but he soon discovered that this was not so—that it was an inward spiritual power making itself felt on the body by its excessive strength. He experienced sensations of inconceivable pleasure, and was kindled to such a love of God that his whole being seemed to be dissolved in it; and the more he mortified the flesh by fast and vigil, the greater was his spiritual joy. He was often in ecstasies and absent from the body in spirit, and so great was his absorption in contemplation that his friends were able to take away the ragged dress which he wore and to put on him a more decent garment without attracting his attention. Under these circumstances we are not surprised to hear what he tells us in his book “*De Amore Dei*,” that many thought him mad; nor was it an unreasonable prudence on the part of Sir John de Dalton (his patron as he is represented in the *Life*) to require to be satisfied of his sanity before he extended to him his protection. Indeed, the thoughts and images that were present to the Hermit’s mind

¹ The passage will be found printed in the Latin *Life*.

were of so gloomy and awful a character that they might easily have overborne his reason. In his view the thought of death was ever to be present; and the death even of the righteous would be accompanied with such fearful terrors, the manifestation and sight of devils and the consciousness of their struggles for the departing spirit, that the mind quails at the contemplation. This is brought out with terrible vigour in his poem of "The Pricke of Conscience," and in a short treatise of his called "The thre Arrows in the Dome," which represents the terrors of the last day¹. There was by no means a cheerful tone about the religion of the Hermit, yet at the same time he did not arrive at such an utter Manichean hatred of everything material as is to be found in some of his contemporaries. He was not one of those eremites satirized by the author of *Piers Plowman*, who

"Clothed them in copis to be knowe fro othire
And made themselves eremites thare eise to have."

Yet, on the other hand, he was no Simeon Stylites, to court and practise bodily austerities simply for their own sakes. On the contrary, our Hermit was a travelling preacher, intensely devoted to the work of the instruction of his fellow-creatures. In the performance of this office we are told that he travelled about through the northern parts of Yorkshire, and his biographer thinks it necessary to apologize for his migratory habits lest he should be confounded with the crowd of careless and debauched hermits who went about collecting alms from the people. We are not informed in the *Life* at what period Richard Rolle left Richmondshire and its neighbourhood and went southward towards Doncaster. We are also left to conjecture what it was that drew him to Hampole, his ultimate dwelling and the place of his death and burial. At this place was a Cistercian nunnery, founded by William de Clairefai in the year 1170, for fourteen

¹ Bodleian MSS. (Douce 13). This treatise, together with that called "The Rule of mannis bodi," has been cast into a longer one called "The Gostly Batell," usually attributed to Hampole, but not his genuine work. (MSS. Douce 322.)

or fifteen nuns¹. The Life tells us that on his death at this place his "gostly suster," Dame Margaret Kyrkby, the anchoress of Anderby, to whom he had addressed the treatise quoted above, being miraculously informed of the event, hastened to assist at his funeral at Hampole; and there can be no doubt that the *Officium* and *Legenda* and the account of the miracles which follow were drawn up by the pious care of the Hampole nuns, to whom the fame of Richard's sanctity was a source of great profit and honour. Crowds flocked to pray at the tomb of the saint, to whose intercession the greatest miracles were granted, while the nuns were careful to preserve authentic copies of their patron's works, which "yvel men of Lollardry" had, as they alleged, in many cases perverted to their own base purposes, feigning to "leude soles" that their noxious compositions were the works of Richard Hampole, and thus propping up their mischievous heresies by the support of his great and honoured name².

As regards the peculiarities of the dialect in which Richard Rolle wrote, the Editor feels that he is unable to add anything to the excellent remarks made by Mr. Morris in his Prefaces to "The Pricke of Conscience" (Philol. Society) and "Early English Alliterative Poems" (E. E. T. S.) It is hoped that the further publications intended to be made from the Thornton MS., both in prose and verse, will still further illustrate this most terse and nervous form of early English speech, which in spite of the censure of Hygden, that it "is soe scharp, slittyng and frotyng and unschape, that we southerne men may that language unnethe understonde³," seems to have had more influence on the structure of our language as it now stands than any of the more southern forms.

¹ The last prioress was Isabella Arthington, who had been elected in 1518, and who surrendered the house on the 10th of November, 31 Henry VIII., upon which she had a pension of 10*l.* per annum. At the Dissolution the gross annual value of the Hampole Priory was 83*l.* 6*s.* 11*d.* (Lawton's Religious Houses of Yorkshire.)

² See Rhyming Preface to R. de Hampole's Exposition of the Psalms, MS. Bodleian (Laud. 286).

³ Hygden's Polychronicon.

Officium de Sancto Ricardo heremitâ postquam fuerit ab ecclesiâ canonizatus, quia interim non licet publicè in ecclesiâ cantare de eo horas canonicas, vel solemnizare festum de ipso. Potest tamen homo euentiam huius sue eximie sanctitatis et vite ... venerari, et in orationibus privatis eius suffragia petere, et se suis precibus commendare.

The office of St. Richard the Hermit, to be used in public when he shall have been canonized by the Church.

Exultet sancta mater Ecclesia,
 Resultet plaudens nouâ leticiâ,
 Letetur felix Anglorum patria,
 Sanctus Ricardus dotatur Ecclesiæ.
 Sanctus Ricardus doctus per Spiritum
 Prudens vitat omne prohibitum,
 Ut sic.....
 Bellum gerit contra nequicias,
 Carnem terit, ferit diuicias,
 celi delicias—
 Amat ardentem, in astra rapitur,
 Orat sequenter.....
 Monstrat sui virtutem operis.

Let holy mother Church rejoice that the blessed Richard devoted himself to her service

Psalm xlii. 1, 2. “Quemadmodum desiderat ceruus ad fontes aquarum, ita desiderat anima mea ad te, Deus. Sitiuit anima mea ad Deum fontem vivum, quando veniam et apparebo ante faciem Dei?”

Totis præcordiis festum tam incitum
 Ricardi premiis preclari peditum
 Canamus fortiter, cogit nos debitum,
 Orat pro nobis jugiter.

With all our hearts let us celebrate so great a festival.

Cuncta carnalia vincens, edomuit pessima demonia, mundana respuit, quæsiuit celica, superna sapuit, huius dona magnifica!

Great was the holiness of this noble soul.

Calens incenditur amoris faculâ,
 Sentit et patitur amoris jacula,
 Amore languet vir sine maculâ.
 Sec amore.....

He was transported with the love of God.

Labor dulcissimus apibus eligitur instructor optimus, melita loquitur, docet dulcissima, sanus exprimitur, vita fit verbis consona.

He gave forth honied words of instruction.

Mortalis rapitur factus extaticus in celo figitur, homo seraphicus
 orat attentius mente, magnificus leuans manus frequentius. Fir-
 mus proposito, constans in opere eius, in merito divino eminens,
 semper sollicitus bonis insistere instructionibus Sancti Spiritûs.

He had all
 great quali-
 ties.

May God give
 us grace to
 imitate his
 holy example.

Te Trina Deitas frequenter petimus,
 Ut nobis probitas et purus animus,
 Insint et caritas quâ Te percolimus,
 et vite veritas, Amen.
 Sub umbrâ illius quem desiderauî, sedi,
 Et fructus eius dulcis gutturi meo.
 O quam te magnificent exempla caritatis,
 Scriptis tuis emicant fomenta sanctitatis,
 Facta mira predicant tue potestatis.
 Egris ... applicant medelas suauitatis.
 Deus, qui per exempla Scisstercientium ...

Sing the
 praises of the
 gracious
 Richard.

Who despised
 the world and
 kept under
 the body.

A bench was
 his bed, fast-
 ing was his
 meat.

He joys in
 meditation,
 and is wholly
 given to God.

Praise to the
 Holy Trinity.

... ..
 Pange linguâ graciosi Ricardi preconium,
 Pii, puri, preciosi, fugientis vicium,
 Celsi, sancti, gloriosi, felicis per premium.
 Famam mundi marcescentem habebat contemptui,
 Carnem fecit fatiscentem servire spiritui,
 Mundam semper servans mentem bono datam actui.
 Scamnum sibi lecti locus ut sic vigil feret,
 Fames ipsa sibi cocus ne gula suavesceret,
 Odiosus fuit jocus qui boni quid ...
 Dum devota meditatur rapitur in iubulum,
 Vana cuncta detestatur, reputat in nichilum,
 Totus Deo ... vitans vitæ nubulum.
 Deo Patri Genitori laus et Eius Genito,
 Sit Spirato Creatori honor pari debito.
 Qui Ricardo confessori celum dat pro merito.

Amen. In I^o. II^o. Æ.

He rejoices in
 studying the
 Holy Scrip-
 ture of truth.

In lege stans Domini Ricardus meditatur,
 Et suo scripto ... totus dedicatur.

Psalmus I. Beatus vir.

In monte Dei constitutus Ricardus sublimitatem ab insultu
 semper tuens in scriptis letatur.

Psalmus II. Quare fremuerunt.

Susceptor suus Dominus ipsum exaltauit,
Vitæ suæ terminis eternam inchoauit.

Psalmus. Quem quid mul [?]

Versiculus. Amauit eum Dominus.

The Lord has raised him up and given to him eternal life.

Sanctus Dei heremita Ricardus in villâ de Thornton Ebur. Dioc. accepit sue propagacionis originem. Oportuno autem tempore de parentum industriâ positus est ad literas ediscendas. Cumque adultioris ætatis fieret Magister Thomas de Neuille, olim Archidiaconus Dunolmensis ipsum honeste exhibuit in Universitate Oxonie, ubi valde proficiens in studio ponitur. Desiderauit plenius et perficudius imbui theologicis sacræ Scripturæ doctrinis, quam phisicis aut secularis scientie disciplinis. Demum, decimo nono vite sue anno, considerans tempus vite mortalis incertum et terminum tremebundum, maximè hiis qui vel vacant carnis lasciuiis vel solum laborant perquerendis diuitiis et pro hiis student dolis atque fallaciis, (fallentes tamen maximè semet ipsos,) cogitauit, Deo inspirante, providè de seipso memorans sua nouissima, ne peccatorum laqueis caperetur, proinde de Oxoniâ redisset ad domum paternam. Unâ dierum allocutus est sororem suam quæ ipsum tenerâ affectione dilexit; ‘Soror,’ inquit, ‘michi dilecta, duas habes tunicas, unam albam alteram gresiam, quas auidè concupisco. Rogo te quatenus velis has mihi gratè conferre et crastinâ die ad illud nemus vicinum deferre michi, unâ cum pluviali capucio patris mei. Annuit illa gratanter, et juxtâ promissa ad dictum nemus ea in crastino deportauit, ignorans omnino quid intenderet frater eius. Ut autem ipse accepisset ea, illico grisie manicas detruncauit, et albe tunice butones abscidit et modo quo poterat albe tunice manicas consuit ut suo proposito aequaliter adaptarentur. Deposuit igitur vestes proprias quibus erat indutus et albam sororis tunicam ad carnem induit, griseam autem detruncatis manicis superuestiuit, et per truncationis aperturam exposuit brachia; capuciavit quoque se pluviali capucio superducto ut sic aliquantulum juxta modum sibi pro illâ horâ possibilem effigiaret confusam similitudinem heremite. Quum hec igitur soror eius

The holy Richard was born at Thornton, in the diocese of York. Sent to school. Taken up by Thomas Neuille, Archdeacon of Durham, and sent to Oxford. His desire for religious knowledge. At the age of 19 fearing the dangers of sin, he returns to his father's house.

He makes a strange request to his sister for two of her garments, one white, the other grey.

And retiring into a neighbouring wood proceeds to fashion a costume out of them. Making sleeves for his under dress and cutting off the sleeves of the grey tunic, through the holes of which he thrusts his arms.

His head he covers with his father's rain-hood. And thus constructs as well

as he could
the costume
of a hermit.

His sister see-
ing him ex-
claims that he
is mad.

Upon which,
fearing lest he
should be re-
strained, he
flies away.

The saint flies
to solitude,
and enters the
celestial
ranks.

intuita fuisset stupefacta clamavit 'frater meus insanit, frater meus insanit.' Quo audito comminatorie fugavit eam a se, et ipse protinus sine morâ, ne comprehenderetur ab amicis et notis, aufugit.

V^{us}. Sanctus fugit ad solitudinem

Intrat ibi celestem ordinem,

Sancte vite querens dulcedinem.

V^{us}. Illuc tenet perfectam regulam

Abbas amor, dat mox formulam

Sancte vite.

He goes to a
Church to
pray on the
Vigil of the
Assumption.

Occupying the
Lady de Dal-
ton's accus-
tomed place.

Who would
not suffer him
to be dis-
turbed.

Her sons, who
had known
him in Ox-
ford, tell who
he is.

On the feast
of the As-
sumption he
assumes the
dress of an
assistant and
joins in the
service.

By permission
of the priest
he preaches a
wonderful
sermon.

No wonder, as
he was the
special in-
strument of
the Holy
Spirit.

He is trans-
ported by the
fire of the
Spirit.

Post accepcionem igitur habitûs heremite et relictionem paren-
tum perrexit ad quandam ecclesiam in vigilia assumptionis bea-
tissimæ virginis matris Dei, in quâ se posuit ad orandum in loco
ubi consors cuiusdam probi armigeri Johannis de Dalton more
consuevit orare. Postquam autem illa ad audiendas vespervas
intrauit in ecclesiam, familiares de domo armigeri ipsum de loco
sue domine amouere uolebant, sed illa ex humilitate, ne inter-
rumperetur orantis deuocio, non permisit. ffinitis vero vespervis
dum surrexisset ab oratione, filii predicti armigeri qui erant
scholares, et in universitate Oxonie studuerunt, ipsius noticiam
dixerunt quod ipse esset filius Willelmi Rolle quem ipsi in
Oxonîâ agnouerunt. In die autem predicti festi assumptionis
iterum intrauit eandem ecclesiam et sine mandato cuiuscunque
suppellicium induens matutinas et officium missæ cum aliis
decantauit. Quum autem in missâ euangelium esset lectum,
petitâ prius benedictione presbiteri pulpitem predicantium adiit
et sermonem mire edificationis fecit ad populum, in tantum vt
multitudo audientium sic esset de ipsius predicatione compuncta,
vt se non posset a lacrimis continere, dicebantque omnes se ser-
monem tante virtutis et efficacie per antea non audisse. Nec
mirum, cum ipse esset speciale sancti Spiritûs organum et eius
afflatu resonans, cuius est, ut ait Apostolus ad Romanos, gracias
dividere prout vult et gemitus inenarrabiles procurare.

V^{us}. Ardet pectus

Ex flammâ spiritus,

Calor fortis

Sentitur afforis,
 Ex quo patet
 Feruoris exitus,
 Et quod amor sit
 Magni roboris.

V^{us}. Melos canorius
 Ardorem sequitur,
 Et dulcor ingens ;
 Deo laus redditur.

Which breaks
 forth in me-
 lodious
 strains.

Ex quo ...

Post missam igitur predictus armiger ipsum ed prandium inuitavit, cum autem intrasset eius manerium posuit se in quâdam domo subiectâ et antiquâ, nolens aulam intrare, sed potius doctrinam euangelicam adimplere curavit que dicit cum inuitatus fueris ad nuptias recumbe in nouissimo loco et cum venerit qui te inuitavit dicat tibi "amice ascende superius," quod in eo completum est. Nam ipso diligenter requisito et tandem in predictâ domo reperto, armiger ipsum super proprios filios collocavit ad mensam. Ipse autem in prandio tam perfectus custos erat silentii ut nec verbum quidem de ore eius procederet. Cum vero ad sufficientiam comedisset surrexit priusquam mensam subtraherent et abire disposuit. Armiger autem qui eum vocauerat dixit hoc non esse consuetudinis, et sic iterato eum residere coegit. Finito vero prandio iterum voluit abscessisse sed armiger querens cum eo priuatum habere colloquium ipsum detinuit, donec euacuatis aliis qui affuerunt in domo, interrogasset eum an esset filius Willelmi Rolle, at ille satis illibenter et cum difficultate ...

Sir John de
 Dalton invites
 him to the
 banquet.
 His humility.

He is honour-
 ably treated
 by the knight.

His perfect
 silence.

The knight
 seeks a pri-
 vate interview
 with him.

He informs
 him who he is.

[desunt lineæ nonnullæ abscissæ]

... plus Deum quam patrem carnalem diligens statum illum assumpsit.

V^{us}. Dum Ricardus spirat suspiria,
 Orat, plorat, petens solacia,
 Christus donat optata gaudia.

Richard's woe
 is turned into
 joy.

V^{us}. Transit in jubilum
 Luctus et gemitus,

Mens sentit sibilum
 Diuini spiritûs,
 Christo donati.

In II^o. versiculo.

Æ. Exaudiuit Dominus Ricardum deprecantem
 Dedit ei protinus feruorem oblectantem.

Ps. (4). Cum inuocarem.

Æ. Verba sua percipit,
 Quod Deus præstat,
 Sic mercedem recipit,
 Qui beatus restat.

He receives
 an exceeding
 great reward.

Ps. (5). Verba mea.

Æ. Coronatur gloriâ,
 Honor ei datus,
 In beatâ patriâ
 Semper collocatur.

Ps. Quem dominus.

Vs. Justum aduxit.

Sir John de
 Dalton, being
 satisfied of his
 sanity, gives
 him fitting
 hermit's
 clothing and
 a cell, and
 provides for
 his mainte-
 nance.

He devotes
 himself to the
 contemplative
 life, and ar-
 rives at great
 perfection
 therein.

He tells of his
 heavenly rap-
 tures, as the
 Apostle Paul
 did.

Postquam autem predictus armiger eum in secreto exami-
 nasset et ex perfectis evidenciis cognouisset sanitatem sui pro-
 positi, vestiuit eum sumptibus suis juxtâ voluntatem suam, ves-
 tibus convenientibus heremite, et ipsum in domo suâ diu retinuit
 dans sibi locum mansionis solitarie et prouidens sibi de omnibus
 necessariis sui victûs et vite. Tunc itaque cepit cum omni dili-
 gentiâ die et nocte perfectiori vite studere, et quomodo oppor-
 tunius posset in vitâ contemplatiuâ proficere et in amore diuino
 feruere. Quam excellentem autem perfectionem in hâc arte
 Deum ardentem amandi tandem obtinuit, ipsemet non ad sui
 jactantiam aut vanam gloriam conquerendam, sed pocius exemplo
 gloriosi et humilis Apostoli Pauli enarrantis raptum suum ad
 tertium cælum ubi audiuit archana quæ non licet homini loqui,
 qui etiam fatetur magnitudinem reuelationum sibi factarum,
 adeo et publicè pretulit labores suos omni¹ aliorum apostolorum
 laboribus, que omnia ad aliorum profectum et edificacionem in
 epistolis suis scripsit et aliis legenda reliquit

¹ ? omnibus.

[desunt lineæ nonnullæ abscissæ]

..... que ad adipiscendum huiusmodi perfeccionem desiderabilissimam ordinantur, et impedimenta contemplationis velud venenum abhorreant et abscindant.

V^{us}. Patent optato hostio
Pulchra mira suavia,
Excedunt omni precio
Mundana visibilia.
Conduntur cordis sirimo,
Mulcent suâ presencia.

High and holy are the delights of the true saint.

V^{us}. In eo que tantum eminent
Cor Ricardi detinent,
Et firmant in leticiâ.

In libro siquidem predicto¹ sic ait ‘Admirabar amplius quam enuncio quando sentiui cor meum primitus incalescere, et verè non ymaginariè, sed quasi sensibili igne estuare. Eram equidem attonitus quemadmodum eruperat ardor ille in animo, et de insolito solatio propter experienciam huius habundantie sepius pectus meum si forte esset feruor ex aliquâ causâ exteriori palpauit. Quumque cognouissem quod ex interiori solummodo efferbuisset et non esset a carne incendium illud amoris, sed donum esset conditum, letabundum, liquefactus sum in affectu amphoris dilectionis, et precipuè propter influentiam dilectationis suauissime et suauitatis integre, que cum ipso caumati spirituali mentem meam medullitus irrorauit. Nec enim putauit prius talem ardorem mellifluum, et consolato plenum in hoc exilio euenire.’ Ecce vero ex hiis verbis qualiter proficiat in adeptione suauissimi amoris dei; quia autem multa preparatoria ad accensionem huiusmodi amoris, vt puta ea quæ diminuunt et tollunt amores contrarios, ideo saucius iste carnis attriuit lasciu² uias in quarum amorem multi impetu bestiali et vesano feruntur, mundum etiam spreuit cum suis diuitiis, solum contentus arcis³ vite necessariis vt liberius vacare posset amoris veri deliciis. Hiis

Richard describes his state of ecstatic fervour.

The mortified life which he led.

His fasts and vigils. His sighs and groans.

¹ The book *De Incendio Amoris*. Part of the title can be traced in the torn part of the MS.

² ?lasciuæ.

³ ?arctis.

igitur ex causis maceravit carnem suam multis jejuniis, crebris vigiliis, insistendo singultibus atque suspiriis, deserens omnem strati molliciem, scamnum durum habens pro lecto, brevem casellam pro domo, mentem semper figens in celo, cupiens dissolvi et esse cum Christo dilecto suo dulcissimo.

Love was the fire which was lighted in him. Love which gave him sweet joys.

V^{us}. Amor monstrat mentis incendium,
 Sacris factis, scriptis, alloquiis,
 Amor tollit omne dispendium,
 Quod turbaret mundanis tediis—
 Amor vite sue compendium,
 Quo repletur summis deliciis.
 V^{us}. Amor dilecti cor ejus vulnerat,
 Amor zelotis langorem generat,
 Quo repletur

His holy exhortations and profitable writings.

He could exhort and write on different subjects at the same time.

Admirande autem et utiles imprimis erant huius sancti occupationes in sanctis exhortationibus quibus quam plurimos convertit ad Deum, in scriptis etiam suis mellifluis et tractatibus et libellis ad edificationem proximorum compositis, quæ omnia in cordibus deuotorum dulcissimam resonant armoniam; et inter cetera vehementis admiracionis esse videntur quod dum semel sederet in cellâ suâ in uno postprandio venerunt ad eum domina domûs et multe alie persone cum eâ, et inuenerunt eum scribentem multum velociter, petieruntque ab eo vt a scribendo desisteret et eis verbum edificationis proponeret. Qui statim faciens eis exhortationes optimas ad virtutes et ad declinandum seculi vanitates, et ad firmandum amorem cordis ad Deum, in nullo tamen propter hec destitit a scribendo per duas horas continuas, sed eque velociter sicut prius continuauit scripturam, quod nullo modo fieri potuisset nisi Spiritus eo tempore direxisset et manum et linguam, presertim cum essent occupationes ab inuicem distrahentes et sermo omnino discrepans a significacione verborum quæ scripsit. Adeo etiam erat interdum sanctus iste in spiritu dum oraret, quod alii pallium ejus dilaceratum quo opertus erat, detrahebant, nec sensit, quod postquam resarsitum erat atque consutum et super ipsum repositum non aduertit.

He was so absorbed in his work that his friends were able to take away his tattered cloak and put it on him when mended without his perceiving it.

- V^{us}. Solui cupit a carnis carcere,
 Clamat, mors veni, festina propere,
 Curre, vola, noli pigrescere.
- V^{us}. Dulcis mors en diu langui,
 Fac me meo dilecto perfrui.
 Curre

The Saint
 ever longing
 for death.

In III^o. N^o. Æ.

Ingressus sine maculâ,
 Loquens veritatem,
 Ardebat quasi faculâ,
 Monstrans caritatem.

- p^s. (15). Domine quis habitabit.
 Æ. Datur quod desiderat,
 Quod anima sitiuit,
 Dum ad Deum properat,
 Et in celum iuit.

- p^s. (21). Domine in virtute.
 Æ. Junctus celi.
 Carens omni sorde
 Innocens hic manibus
 Scandit mundo corde.

- p^s. (24). Domini est terra.
 V^{us}. Justus ut palma florebit.

Euangelium. Sint lumbi vestri percincti.

Quanto autem beatus iste heremita Ricardus operosius efficacius studuit ad perfectionem sanctitatis vite querendam, tanto callidius humani generis inimicus diabolus ipsum suis deceptoris laqueis impedire curavit. Vnde ex scripturâ manus proprie huius sancti repertâ post mortem in vno libello de suis operibus compilato, ipsum per speciem cuiusdam mulieris funiculis libidinis et concupiscentiæ conabatur subuertere. Vnde in predicto libello sic ait. ‘Dum ego propositum singulare percepissem, et relicto habitu seculari Deo potius quam homini deseruire decreuissem, contigit quod quâdam nocte in principio conuersionis meæ michi in stratu meo quiescenti apparuit quedam iuuenula valde pulchra quam ante videram, etiam que me

The devil prepares violent attacks against the Saint.

He is tempted like S. Anthony.

The account which he himself has given of this temptation.

A fair young
damsel places
herself in his
bed.

By the ear-
nestness of his
prayer she is
made to
vanish, and
then he per-
ceives that it
was the devil.

This causes
him to love
the name of
Jesus with
especial love.

Out of his
clarity he
was especially
anxious to
help recluses
and those
that were
vexed by
devils.

The death-
bed of the
lady of the
manor is
assailed by
fiends.

in bono amore non modicum diligebat. Quam cum intuitus essem et mirarer cur in solitudine ad me etiam in nocte venerat subito sine morâ vel loquelâ iuxta me se immisit. Quod ego sentiens et ne me ad malum alliceret timens dixi me velle surgere et nos signo crucis benedicere invocatâ Sanctâ Trinitate. At illa tam fortiter me strinxit vt nec os ad loquendum nec manum in me sentirem ad mouendum. Quod videns perpendi ibi non mulierem sed diabolum in formâ mulieris me temptasse. Verti igitur me ad Deum et cum in mente meâ dixissem ‘O Ihesu quam preciosus est sanguis tuus,’ crucem imprimens in pectore cum digito qui quodammodo jam mobilis esse inceperat, et ecce subito totum disparuit, et ego gracias egi Deo qui me liberavit. Deinceps ergo Iesum amare quesivi, et quanto in amore eius profeci tanto nomen Ihesu michi dulcius et suavius sapiebat et etiam usque hodie non recessit a me. Ergo benedictum sit nomen Jesu in secula seculorum.’ Amen.

V^{us}. Mentem simul diuersis applicat,
Manu scribens, verbis edificat,
Actum mentis sic Deus duplicat,

V^u. Audientes verbi vis attrahit,
Nec loquela scribentem distrahit

Actu mentis.

Sanctus etiam iste heremita Ricardus ex habundantiâ caritatis sue sollicitus erat se intimum familiarem exhibere reclusis et hiis qui spirituali indigebant consolatione, et qui turbaciones et vexaciones operatione et malignitate malorum spirituum paciebantur in animâ vel in carne. Contulitque sibi Deus gratiam singularem subueniendi taliter tribulatis; unde semel contigit quod cum quedam domina appropinquaret ad mortem, in cuius manerio idem Ricardus cellam habebat longè a familiâ separata, ubi solitarius residere consuevit et contemplacioni vacare, conuenit ad cameram ubi domina decumbebat magna demonum horribilium multitudo, propter quod, nec mirum, ipsa dum eos aperte conspiceret incidit in timorem summum et tremorem. Aspergunt assistentes aquam benedictam in camerâ, orationes deuotas faciunt, nec tamen illi discedunt sed incepte vexationi

vehementer insistunt. Tandem prouido et sano amicorum consilio vocatus est beatus Ricardus ad cameram vt si posset eidem dominæ consolacionis et quietacionis remedium adhiberet, qui cum ad eam consolandam accessisset et ei sacras admoniciones fecisset ac ad spem omnem ponendam in superhabundanti Dei misericordiâ et ipsius exuberantissimâ graciâ concitasset, demum ad orandum Deum feruenti corde se contulit petens ut auferret ab eâ terrorem demonum et aspectum. Exaudiuit eum illico Dominus, et oracione delecti sui Ricardi placatur omnem illam turmam terribilem coegit ad fugam, fugientesque demones reliquerunt transitûs sui stupenda vestigia. Viderunt siquidem omnes assistentes quod in fundo camere consparso paleis, ubi transierant palee apparuerunt combuste et in cineres nigros redacte, in ipsis quoque cineribus figuras quasi pedum bouinarum impressas. Cum autem predam quam ibidem concupiuerant demones perdidissent molliabantur vindictam accipere de suo fugatore Ricardo. Unde ad ipsius cellam protinus accesserunt et adeo eum inquietauerunt ad tempus quod locus ille contemplacioni sue redderetur ineptus. Sanctus autem Dei constans in fide ad presidium oracionis iterato confugiens, illorum iteratam fugam a domino suis precibus impetrauit. Ad consolacionem autem amicorum domine memorate nunciauit eis eam saluam esse et regni celici coheredem futuram post exitum ab hâc vitâ. Post hec sanctus Dei Ricardus ad alias partes se transtulit, non dubium ex diuinâ prudenciâ ut in multis demoratus locis multis proficeret ad salutem, et interdum eciam ut sibi impedimenta contemplacionis auferret, sicut in libro de vitis propriis multi sanctissimorum patrum in heremo fecisse leguntur. Nec enim crebra loci mutatio semper ex leuitate procedit, prout calumniantur quidam homines proni et faciles ad peruerse iudicandum de proximis, propter quorum tamen prauas interpretaciones et consuetudinem detrahendi nullus sensatus debet pretermittere ea que per experienciam sibi percipit esse bona et promouentia ad virtutem. Siquidem in canone et decretis ecclesie plures assignantur cause pro quibus est aliquando loci mutacio facienda, quarum vna est cum

Richard is summoned, and puts the fiends to flight.

The marks which the devils left in their flight.

They try to revenge themselves on Richard, but he is too strong for them.

He begins to move about from place to place, the more to edify the people.

He is not to be condemned for this.

He comes to the neighbourhood of the cell of Dame Margaret, the recluse of Anderby in Richmondshire, and hears that she is suffering from a terrible disease.

He had long regarded her with holy love.

He comes to the aid of the afflicted recluse.

She falls asleep and leans on him.

She is seized with a sudden convulsion, and wakes up with her power of speech restored.

They praise God together.

A similar seizure is again cured in like manner.

necessitas persecutionis loca eorum grauauerit. Secunda cum difficultas locorum fuerit. Et tertia cum sancti malorum societate grauantur. Cum itaque sanctus iste ex causis bonis et multum vtilibus se ad inorandum in comitatu Richmondæ transtulisset, contigit dominam Margeritam olim reclusam apud Anderby Ebor. Dioces., in ipsâ die cene Domini graui nimis passione infirmitatis vrgeri ita vt per tresdecim dies continuos penitus priuaretur potestate loquendi. Et propter hoc tot sustinuit cruciatus et puncturas in corpore quod nullicubi valebat consistere. Quidam igitur paterfamilias eiusdem ville sciens sanctum heremitam Ricardum eam perfectâ caritatis affectione diligere, utpote qui ipsam de arte amoris Dei consuevit instruere, et in modo viuendi suâ sanctâ institutione dirigere, ad ipsum, qui per duodecim miliaria ab habitacione recluse tunc temporis morabatur, celeriter properauit in equo, rogans quod ad eam festinanter accederet, et sibi consolacionem in tantâ necessitate præstaret. Veniens itaque ad reclusam inuenit eam mutam, et vexacionibus acerrimis perturbatam. Quumque resideret ad fenestram domûs eiusdem reclusæ et simul comederent, contigit vt completo prandio reclusa desideraret dormire. Opressa itaque sompno capud suum decidit ad fenestram ad quam se reclinauit sanctus Dei Ricardus. Et sic cum modicum dormiuisset appodiando se aliquantulum super ipsum Ricardum subito cum impetu vehementi apprehendit eam in ipso sompno tam grauis vexatio, vt videretur velle violenter fenestram domus sue dirimere, et in ipsâ vexacione tam forti euigilauit de sompno, et cum magnâ deuocione, potestate loquendi sibi concessâ, in hec verba prorupit ‘Gloria tibi Domine,’ et beatus Ricardus versum inceptum compleuit dicens ‘Qui natus de virgine’ et que secuntur completorum vsu. Ait illi ‘modo restitutum est tibi labium vt ere eo sicut mulier bene loquax.’ In breui etiam postea iterum cum eâ comedens ad fenestram predictam per omnem eundem modum ut prius post prandium incidit in soporem, se ad predictum sanctum appodians, reuersa est ad eam eadem vexatio et quasi amens facta est et seipsam miris et violentis modis agitabat. Quum autem Sanctus Ri-

cardus quereret modo quo potuit eam suis manibus detinere ne se ipsam discerperet, vel alia domus incomoda moliretur, subito dilapsa est de manibus, et in dilapsu de sompno excitata est vigil effecta. Et tunc ait ad eam Ricardus 'putaui veraciter quod si fuisses diabolus ego te tenuissem, vertumtamen hoc verbum consolacionis tibi denuncio quod quamdiu ego in hâc mortali vitâ superstes fuero nunquam vexacionem huius egritudinis pacieris.' Transactis tamen postea quibusdam annorum curriculis reuersa est ad eam predictæ egritudinis passio preterquam quod linguam liberam habuit ad loquendum, vocari ergo fecit reclusa predictum patremfamilias rogauit eum ut in in equo concitato properaret apud domum Sanctimonialium de Hampole qui locus multum a suâ habitacione distabat ubi dictus Ricardus illis diebus solitariam vitam egit ut videret quid accidisset de eo quia non dubitauit quin de mundo migrasset. Sciuit enim ipsum in promissis fidelem, promiserat autem ei quod eo viuente ne carne talem vexacionem nullatenus pateretur. Venit itaque dictus homo ad Hampole, et ipsum huic mundo mortuum comperit, dumque diligenter de horâ sue migracionis perquireret, inuenit quod parum post horam sancti transitus redisset ad eam egritudo predicta. Postea autem eadem reclusa se transtulit apud Hampole ubi sacrum corpus eiusdem heremite fuit traditum sepulture et nunquam deinceps grauata est illa horribili egritudinis passione.

She promises her that so long as he lives she shall not be seized again.

The recluse being again seized by her malady, knows by that that the saint is dead.

She sends to Hampole to inquire, and finds that Richard had departed this life.

Verum tamen ne lateat homines, maxime eos qui deuotis et attentis studiis circa vite perfeccionem adipiscendam insistunt, qualiter et quibus mediis beatus ipse Dei zelotipus heremita Ricardus gradum et perfecti amoris et caritatis prout permittit status mortalium, adeptus est, ita ut omnis alius amor ei vilesceret et ad horrorem abominabilem generaret. Est sciendum quod ipsemet in libro suo primo de incendio amoris Cap. XIII^o ita dicit 'Per processus' inquit 'temporum magnus datus est michi profectus spiritualium gaudiorum. Ab inicio namque alteracionis vite mee et mentis, usque ad apercionem hostii celestis

It is good for holy men to know how the saint reached his perfection.

He himself states how this blessing came to him.

It was nearly three years before he reached the beginning of it, and for nearly a year it remained revealed to him.

He felt a mighty ardour, and was first in doubt as to its cause.

Then he came to see that it was from heaven, and broke forth into songs, and was made conscious of heavenly sounds.

And in this state he continued about nine months.

He hears heavenly music in the air, and finds the same in himself.

His speech was all hymns and song.

This he concealed from all lest he should be overmuch honoured.

He believes that this great gift is given to none for their merits, but freely as Christ will. Yet he thinks that none can

vt reuelatâ facie oculis cordis superos contemplaretur et videret quâ viâ amatum suum quereret et ad ipsum anhelaret, effluxerunt tres anni exceptis tribus vel quatuor mensibus.

Manente siquidem aperto hostio usque ad tempus in quo in corde veraciter senciebatur calor eterni amoris annus vnus pene pertransiuit. Sedebam quippe in quâdam capellâ et dum suauitate orationis vel meditacionis multum delectarer, subito sensi in me ardorem insolitum et iocundum. Sed cum prius fluctuarer dubitando a quo esset per longum tempus, expertus sum non a creaturâ sed a creatore esse; ipsum feruenciolem et iocundiolem inueni. Flagrante autem sensibilibiter calore illo inestimabiliter suavi, vsque ad infusionem et percepcionem soni celestis vel spiritualis, qui ad canticum pertinet laudis eterne et suauitatem inuisibilis melodie, quia fari et audiri non potest nisi ab eo qui accepit, quem oportet esse mundatum et segregatum a terrâ, dimidius annus et tres menses et aliquot ebdomade effluxerunt. Dum enim in eâdem capellâ sederem et in nocte ante cenam Pascheos prout potui, decantarem, quasi tumultum psallentium vel potius canentium super me auscultau. Cumque celestibus et orando toto desiderio intenderem, nescio quomodo, mox in me concentum mirum sensi, et delectabilissimam armoniam celitus excepi mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur et quasi odas hymni meditando.

Ac etiam in orationibus ipsis et psalmodiâ eundem sonum edidi, deinceps que ad canendum que prius dixeram pre affluentâ interne suauitatis prorupi. Occulte quidem, quia tantummodo coram conditore. Non cognitus eram ab hiis qui me tenebant ne si sciuisent super modum me honorassent sic perdidissem partem gloria (?) pulcherimi et decidissem in desolacionem. Interea mirum me arripuit eo quod assumptus essem et quia dederat michi Deus dona que petere nesciui nec putau tale quid eciam nec sanctissimum in hâc vitâ accepisse. Proinde arbitror hoc nulli datum meritis sed gratis cui voluit Christus. Puto tamen neminem illud accepturum nisi spiritaliter nomen Jhesu diligat et in tantum honoret, ut ab eius memoriâ

nunquam, excepto sompno, recedere permittat. Cui autem hoc facere datum est quod et illud assequetur. Vnde ab initio mutati animi usque ad supremum amoris Christi gradum quem ego attingere Deo donante valebam, in quo gradu cum canoro iubilo diuinas laudes personui, quatuor annos et circa tres menses habui. Hic nempe cum prioribus dispositis ad ipsum status permanet usque in finem, verum et post mortem erit perfectior quia hic gaudium amoris et caritatis incipitur et in celesti regno gloriosissimam accipiet consummacionem.’

have it who does not honour the name of Jesus.

Thus he was four years and three months reaching to the highest point of di-vine rapture.

This state shall abide and be more perfect after death.

He restores the drowned, heals the dumb and the crippled.

V^{us}. Mersos in aquis vite restituit,

Mutis, contractis, medelas tribuit,

V^{us}. Lex amoris ad Deum illicit,

Que vult Ricardus hec Deus efficit—

Pie petitis—Gloria Patri—pie petitis.

Te Deum laudamus &c.

V^{us}. Juveni quem diligit anima mea—

Testor eum non dimittam.

In laudibus.

Æ. Regem regum omni videt in decore,

Quem suo labore.

Ps. (93.) Dominus regnavit.

Æ. Seruiuit in leticiâ, Deo iubilauit.

Exultat nunc in aliam, heus, quod amauit.

Ps. (100.) Jubilate.

Æ. Ad te de luce vigilans sitit carne, mente,

Nunc est in celo rutilans luce refulgente.

Ps. (22.) Deus, Deus meus.

Æ. Benedicit Dominum gracias agendo,

Laudat patrem luminum ympnos concinendo.

Ps. Benedicite.

Æ. Præclara laudis themata,

Vinos prolibauit.

Tolluntur iam enigmata,

Videt quod laudauit.

Ps. (148.) Laudate Dominum de celis.

Capitulum sicut in primis verbis.

The holy
Richard ex-
pounds the
Word of God,
and is himself
an example
of perfection.
May we be
brought to
meet him.

Ympnus:

Verbum eternum explicat Ricardus dignum laudibus,
Dum ipsum sic magnificat fama, signis, virtutibus.
In vitâ totus innocens carnem affligit, macerat,
Ultero deuotos edocens amore Deo federat.
Que sunt superna sapuit conformans se celestibus,
In illis semper studuit crescens sacris profectibus,
Sanctitatis compendio fit mundo pulchrum speculum,
Caritatis incendio inflammat Dei populum.
Omnipotenti Domino salus, honor, imperium,
Qui nobis sine termino det cum Ricardo premium. Amen.

V. Ego dilecto meo et dilectus mihi
iam pascitur inter lilia.

In euangelio æ.

O holy one,
pray for us to
be with thee.

O pulcher flos Libani languesco ex amore
Tui melos organi sonat cum dulcore.
Ignis tui clibani flammat ex ardore,
Nos, qui sumus orphani, poscas tecum fore.

Ps. (144.) Benedictus.

Oratio sicut super.

Ad primam. Regem regum, &c. *Ad tertiam ac laud.*

Capitulum ut in primis verbis.

Horarum de omni confessoris non ponitur.

Ad. VI. Cap. Adjuro vos filie Jerusalem si inueneritis dilectum meum vt nunciatis ei quia amore langueo.

Ad. VII. Cap. Qualis est dilectus meus [tuus] quia sic adiurasti nos ? Delectus meus candidus et rubicundus, electus ex millibus¹.

O custos innocentie coruscans gemmis mortem,
O lumen sapientie, solamen deuotorum,
O fotor continencie forma perfectorum,
Sis nostre consciencie luna delictorum.

Ad missam officium. Os iusti medita—

Coll. ut supra—Exempla—

¹ Here follow a number of abbreviations pointing out the parts to be taken in the different services.

Optavi et datus est michi sensus.

Domine peruenisti. Alleluia.

Vs. Pater olim heremita nunc ciuis celorum,
Fac nos puros hic in vitâ et bonorum morum.

Sequencia.

Laudis odas decantemus toto corde jubilemus,

Festum est leticie.

Pauper olim heremita nunc prediues est in vitâ,

Et in statu glorie.

Vitam illam hic mercatus carnis tulit cruciatus,

Datus penitencie.

Mundi pompas abhorrebat cuncta vana contemnebat

Dono sapiencie.

Ardens intus caritate foris fulsit pietate

Docens moris regulam.

Amor thema fit doctrine et celestis discipline,

Cor vertens in fauilam.

Fons dulcoris, pir (?) feruoris, vox canoris, vis amoris

Sanctum istum efferunt.

Miris vita persignata, mens mellita, mors immerita,

Celum ei conferunt.

Ad superna conscendit celitus fixus eius intuitus,

Mira videt, gaudebat Spiritus, fiebat hilaritas ...

Dulces voces ad aures intonant.

Miri meli ympnorum resonant.

Melis cantus Ricardi consonant,

O sancta suauitas.

Hiis intentus exultans iubilat,

Amena lux in mente rutilat,

Sacros flatus Deus insibilat,

Dans instinctus optimos.

Studet, legit, scribit et supplicat,

Deo totum de factis dedicat,

Mundi dolos et carnis abdicat,

Veri hostes nequissimos.

Let us sing
the praises of
the Saint and
rejoice with
our whole
heart.

His gaze was
ever upward.
He heard
heavenly
sounds.

He laments
the delay of
this life.

He prays for
the sight of
God.

He is carried
away from
the body as
Elias was in
the chariot
of fire.

He performs
miracles of
healing now.

O good fa-
ther, help us.

Make us holy
here, and
open Heaven
to us here-
after.

Plangit huius vite moram,
Citam petit mortis horam.
Vocem orationis dat sonoram,

“ Deum lucem da decoram
Fac ut tibi placeam.

Summa merces te videre,
Tibi semper inherere,
Tu es dulcor vite vere,
Fons felicitatis mere,

Fac ut tibi placeam.”

Meditando raptus abstrahitur
Mente metas carnis egreditur,
Ut Helias in sursum vehitur

Curru amoris igneo.

Rote currus sunt euangelia,
Venter currus vite mundicia,
Currunt, trahunt Christi consilia,

Motu multum idoneo.

Pellit nocens detrimentum,
Prestat potens iuramentum,
Status reddens firmamentum,
Hinc est patens argumentum,

Quod celum hereditat.

Sanat morbos, fauet mestis,
Et succurrit in molestis,
Signa suppleant vicem testis,
Cedit ei mortis pestis,

Defunctos resuscitat.

Potens pater nos attende,
Nos accende, nos defende,
Ad nos manum tu extende,
Bona nobis tu impende

Sanctis tuis precibus.

Fac nos Deo seruitores
Da dulcores, auge mores,

Et post nostros hic labores,
 Pande nobis poli fores,
 Miscens celi ciuibus.
Euangelium. Sint lumbi vestri.
Offer. Desiderium annue eius.

Has nostras oblationes, Domine, beati Ricardi heremite precatio sancta tibi reddat acceptas, ut et earum virtute a cunctis protegatur periculis et indeficienter in tui nominis amore firmemur. Sacri corporis et sanguinis Jhesu Christi repleti libamine ipse pater omnipotens vt beati heremite Ricardi precibus tam preciosum communium nobis salubre reddatur que nos medulla suauissimæ caritatis et pacis, quoniam superna sacrificia representantur per eundem.

May the
 intercession
 of Richard
 make our
 offerings
 acceptable.

NOTE. An attempt is now being made by the Committee of the Early English Text Society to obtain a perfect list of the English writings of Richard Rolle, with beginnings and endings. Any information or assistance in this matter will be thankfully received by the Editor of this work.

RICHARD ROLLE DE HAMPOLE.

I.

OF THE VERTU₃ OF THE HALY NAME OF Ihesu.

Ricardus herimita super versiculo 'Oleum effusum nomen tuum.'
Cantic. I. 3.

That es on Inglysce 'Oyle owt-3ettide es thi name.' The name of Ihesu commys in-to the worlde and als sone it smellys Oyle out-3etted. Oyle it es takyne for ay-lastande saluacyone es hopede. Sothely Ihesu es als mekyll to be mene als saueoure or helefull¹. Thare-fore what menys it Oyle owt-3ettide es thy name bot Ihesu es thy name? This name es Oyle owte-3ettyd, ffor Ihesu the Worde of God has tane manes kynde. Ihesu, thou fulfillis in warke that thow es called² in name, sothely sauys man, þat wham³ we calle saucoure, thare-fore Ihesu es thy name. A! A! that wondyrfull name! A! that delittabyll name! This es the name þat es abowne all names; name althirhegeste, withowttene whilke na man hopes hele⁴. This name es in myn ere heuenly sowne⁵, in my mouthe honyfull swetnes. Thare-fore na wondyre þofe I luf þat name, the whylke gyffes comforth to me in all angwys. I can noghte pray, I cane noghte hafe mynde bot sownnande the nam of Ihesu. I sauyre noghte joye that with Ihesu es noghte mengede.

The words equivalent to Iesu is thy name.

By 'poured out' is meant the Incarnation.

Iesu is Saviour.

This is the highest and most blessed of names.

The readings in the foot-notes from a MS. of the Treatise in the Harleian Collection.

¹ Harl. MS. 1022, helpful.

² þat at þou art cald.

³ Sothly man sauys þou qwam.

⁴ [þis name es swete. & Ioyful gyfand sothfast comforth vnto mans hert.]

⁵ Sothle þo name of ihesu es in my mynde joyus sang, in my nere heuenly sounde.

This name
will I ever
cherish and
love.

My love to it
is so strong
that it causes
me to faint.

Iesu is the
source of all
my joy.

Have mercy
then upon me
O Iesu!

Great is the
power of that
sweet name.

Whare-so I be, whare-so I sytt, what-so I doo the mynd of the sauoyre of the name Ihesu¹ departis noghte fra my mynde. I haf sett my mynde, I haf sett it als ta-kynnyngge appone myne arme², for luf es strange als dede. Als ded slaas all, Swa lufe ouer-comes all. Ay-lastande lufe has ouer-comemyne me, noghte fer to sla me, bot for to qwykkyn me. Bot it has wondyde me ffor it sulde leche me. It has thurghe-fychede my herte, pat *merghly* ere it be helyde. And now ouer-comene I fayle. Unnethes I lyfe for joye. Nerehand I dye ffor I suffyce³ noghte in delycyouseste swettnes and ay to be dronkenede. It falles the flesche may noghte of his vertu noghte defaile ay whils þe saule in swylk joyes is rauyste for to joye. Bot whene vn-to me swylke joye bot for Ihesu? The nam of Ihesu has taughte me for to synge, and has lyghtenede my mynde *with* the hete of vn-made lyghte. Thare-fore I syghe and crye Wha⁴ sall schewe to þe lufede Ihesu þat I langwys for lufe. My flesche has faylede and my herte meltes in lufe zarenande Ihesu. All þe herte festenede in þe zernynge of Ihesu es turned in-to þe fyre of lufe *and with* þe swettnes of þe Godhede fullyly es it fillide. Thare-fore, A gude Ihesu, hafe mercy of þis wreche, schewe þe to þis languessande, be þou leche vn-to þis woundyde! If þou come I am hale, I fele me noghte seke bot langwyssande for þi lufe; late my saule takande, sekande þe, Ihesu, whaym it lufes, *with* whas lufe it es takyn, whaym anely it couaytes. Sothely þe mynd towchede *with* þe souerayne swettnes and es for to waxe hate in the lufe of þe makare qwhylys it enforthis⁵ for to halde besyly in it the swettteste name of Ihesu. Sothely fra thythen inryses⁶ a gret lufe and what thyng þat it trewely towches it rauesche it vtterly to it. It inflawmes þe affeccyone, it byndis þe thoghte, za *and* all þe name⁷ it drawes to þe serues⁸ of it. Sothely, Ihesu, desederabill es thi name, lufabyll and comfort-

¹ þo mynd of þo name of ihesu.

² I haue set it as a takenynge opon my hert. als takenynge apon myn Arme.

³ I suffice noghte in þis febul flesche for to bere so flowand swetnes of so mykel a mageste þer skrythes in to my mynde delyciost swetnes.

⁴ swa.

⁵ enforces.

⁶ ryses.

⁷ man.

⁸ seruys.

abyll. Nane¹ swa swete joye may be consayuede. Nane swa swete sange may be herde. Nane swa swete *and* delytabyll solace may be hade in mynde. Thare-fore what-so-euer *pou* bee pat redies the for to lufe Gode, if *pou* will nowthire be dyssayuede ne dyssayue, if *pou* wyll be wysse and noghte vnwysse, if *pou* will stande *and* noghte fall, haue in mynde besely for to halde þe name of Ihesu in þi mynde, and þane thyn enemy sall fall and *pou* sall stande, thyne enemye sall be made wayke *pou* sall be made strange. And if *pou* will lelely doo this², ferre fra drede³, *pou* sall be glorious and lowuabyll ouercommere. Seke þer-fore the name of Ihesu and halde it and for-gette it noghte. Sothely na thyng slokyns sa fell flawmes, dystroyes ill thoghtes, puttes owte venemous affeccyons, dos a-waye coryous *and* vayne occupacyons fra vs. This name Ihesu, lelely haldyne in mynde, drawes by þe rote vyces, settys vertus, inlawes⁴ charytee, in-3ettis⁵ sauoure of heuenly thynges, wastys discorde, reformes pese, gyffes inlastande ryste, dose away greuesnes of fleshely desyris, turnes all erthely thyng to noye, fyllys þe luffande of gastely joye. So þat wele it may be saide, '*Et gloriabuntur omnes qui deliquit nomen tuum, quoniam tu benedices justo.*' That es 'All sall joye þat lufes þi name for *pou* sall blysse þe ryghtwyse.' Thare-fore þe ryghtwyse has dysseruede to be blyssede if þe name of Ihesu trewly he hafe luffede. And þare-fore es cald ryghtwyse ffor he enforssede hym trewly to lufe Ihesu. Whare-fore, what may do faile vn-to hym þat couaytes vn-cessandy for to lufe þe name of Ihesu? Sothely he lufes and he 3arnes for to lufe ffor we haue knawene þat þe lufe of Gode standis in swylke manere þat in als mekyll als we may⁶ lufe þe mare vs langes for to lufe. ffor-why it es saide '*Qui edunt me adhuc esurient⁷ et qui bibunt me adhuc sciunt⁸?*' þat es to say that⁹ etts me 3itt hungres thaym, and þay'þat drynkes me 3itt thristes thaym. Thare-fore be it-selfe delitabill and couaytabill es þe name of Ihesu and þe lufe of it. Thare-fore joye sall noghte faile¹⁰ vn-to

It gives the highest and purest joy.

Therefore whoever would serve God should ever have it in mind.

How infinitely great are its powers!

All shall have joy that love that name.

The more one loves the more one desires to love.

¹ nane so delitabul solace may be had in mynde.

² do lele þis.

³ synne.

⁴ insawes.

⁵ 3ettes.

⁶ mare.

⁷ esuriunt.

⁸ sciunt.

⁹ þei þat.

¹⁰ want.

Angels desire to look into the virtues of this name.

This is infinite joy.

He that loves not cannot have joy.

His name must be our delight in this life.

The way to find Ihesu is in poverty and penance.

hym þat couaytes besyly for to lufe hym in whaym angells zernys for to be-halde. Angels euer sese *and* euer þay zerne for to see, and swa are þay fild þat¹ paire fyllynge duse noghte awaye þaire desyre, and² so þayre desyre duse noghte awaye þaire fyllynge. This es full joye, this es endles³ joye, this es glorious joye, þe whylke þe fylde vses⁴ lastandyly *with*-owtten noye, *and* if we vse⁵ it we sall be fyllyde euer withowttny lessynge. Thare-fore, Ihesu, all sall joye þat lufes thi name. Sothely þay sall joye nowe be in-zettyngge of *grace*, and in tym to come be syghte of joye, and thare-fore þay sall joye⁶ for why joy comes of lufe. Thare-fore he þat lufes noghte he sall euer mare be *with*-owttnyn joye. Thare-fore many wrechtes of þe worlde trowande þam to joye *with* Criste sall sorowe *with*-owttnyn ende. And why⁷? Ffor thay lufede noghte þe name of Ihesu. What so 3e doo, if 3e gyfe all þat 3e hafe vn-to þe nedy, bot 3e lufe þe name of Ihesu 3e trauelle in vayne. All anely þay may joye in Ihesu þat lufes hym in þis lyfe, and thay þat files þam *with* vices *and* venemous delittes na drede þat ne⁸-þay ere putt owte of joye. Also *with*⁹ all þat þe name of Ihesu es helefull fruytfull *and* glorious. Thare-fore wha sall haue hele þat lufes it noghte, or wha sall bere þe frwytt be-fore Criste þat has noghte the floure, and joye sall he noghte see that joyeande luffede noghte þe name of Ihesu. The wykkyde sall be done a-waye þat he see noghte þe joye of God. Sothely þe ryghtwyse sekys þe joye and þe lufe and þay fynd it in Ihesu whaym þay luffede. I 3ede abowte be¹⁰ couaytise of reches and I fand noghte Ihesu. I rane¹¹ the wanntonnes of flesche and I fand noghte Ihesu. I satt in companyes of worldly myrthe and I fand noghte Ihesu. In all thire I soghte Ihesu bot I fand hym noghte, ffor he lett me wyete by his grace þat he ne is fundene in þe lande of softly lyfande. Thare-fore I turnede by anothinge

¹ of. ² þat þeir desire. ³ endynge. ⁴ vysibul joyes. ⁵ vise.

⁶ for þei luf þi name. Sothly warē þei lufd þei myghte not Ioy: & þei þat lufs mare sal Ioy: for qwi joy cummes of luf.

⁷ & þat.

⁸ þat þei are.

⁹ witte alle.

¹⁰ about couaytys.

¹¹ ran be þo wantones.

waye, and I rane a-bowte be pouerte and I fand Ihesu pure, borne in þe worlde, laid in a crybe and lappid in clathis. I ȝode by sufferynge of werynes¹ and I fand Ihesu wery in þe way, turment with hungre, thriste *and* calde, fild with repreues *and* blames. I satt by mine ane fleeande þe vanytes of þe worlde and I fand Ihesu in deserte, fastande in þe monte, anely prayande. I rane by þe payne of² penaunce and I fand Ihesu bowndene, scourgede, gyffene galle to drynke, naylede to þe Crosse, hyngand in þe Crosse and dyeand in þe Crosse. Tharefore Ihesu es noghte fundene in reches bot in pouerte, noghte in delytes bot in penance; noghte in wantone joyeynge, bot in bytter gretynge, noghte emange many bot in anelynes³. Sothely ane euyll mane fyndis noghte Ihesu for þare he es he sekis hym noghte. He enforces hym to seke Ihesu in þe joy of þe worlde whare neuer he sall be fundene. Sothely tharefore þe nam of Ihesu es helefull⁴ *and* nedys by-houys be lufed of all couaytande saluacyone. He couaytes wele hys saluacyone þat kepis besyly in hym þe name of Ihesu. Sothely I haue na wondyr if þe⁵ temptid fall þat puttes noghte þe name of Ihesu in lastande mynde. Sekyrly may he or scho chese⁶ to lyfe anely þat has chosene þe name of Ihesu to thaire⁷ specyalle ffor thare may na⁸ wykked spyrite noye þare Ihesu es mekyll in mynde or is nennenyd⁹ in mouthe¹⁰.

The wicked cannot find Him nor know Him.

All that desire salvation must love his name.

II.

A TALE THAT RYCHERDE HERMET MADE¹¹.

When I had takene my syngulere *purpos and* lefte þe seculere habyte, and I be-gane mare to serue God þan mane, it fell one a nyghte als I lay in my ryste, in þe begynnyng of my conuer-

Richard Hermit in the beginning of his hermit's life is tempted by an apparition of a fair young woman.

¹ scharpnesse. ² &. ³ in alones. ⁴ helpful. ⁵ he.

⁶ he chese. ⁷ hys. ⁸ ne. ⁹ neuend.

¹⁰ þer for it is to hald in mynde bysele þo name of ihesu.

¹¹ In the Life of the Hermit (printed in Preface) it is said that this narration was found after his death—'in uno libello de suis operibus compilato.' In the Harleian MS. it is written as one with the foregoing, and without title.

syone, þare appered to me a full faire 3onge womane þe whilke I had sene¹ be-fore *and* þe whilke² luffed me nogt lytill in gude lufe. And when I had be-haldyn hyre and I was³ wondyrde why scho com swa on nyghte in þe wyldyrnes, sodanly, *with-*owttyne any mare speche, scho laid hire be-syde me, and when þat I felyd hir thare I dred þat scho sulde drawe me to iuell, and said þat I wald ryse⁴ *and* blesse vs in þe name of þe Haly Try-nytee, and scho strenyde me so stallworthely þat I had no mouthe to speke, ne no hande to styrre; and whene I sawe þat, I perceyuede well þare was na womane⁵ bot þe deuell in schappe of womane. Thare-fore I turnede me to Gode and *with* my mynde I said 'A Jhesu how precyous es thi blude!' makand þe crosse *with* my fyngere in my breste, and als faste scho wexe wayke and sodanly all was awaye; and I thankked Gode þat delyuerd me, *and* sothely fra þat tym furthe I forced me for to luf Jhesu, and ay þe mare I profette in þe luf of Jhesu þe⁶ swetter I fand it, *and* to þis daye⁷ it went noghte⁸ fra my mynde. Thare-fore, blysside be þe nam of Jhesu in the worlde of worldes! Amen⁹—Amen—Amen!

Iesu þe sone of þe glorious virgyne,

Now Lord haue mercy one all thyne—Amen.

Amen—Pro charyte—Amen.

III.

DE IN-PERFECTA CONTRICIONE.

Recharde hermyte reherces a dredfull tale of vn-perfitte *con-*treycyone þat a haly mane Cesarius tellys in ensample. He says þat—

A 3onge mane, a chanone at parys, vn-chastely and delycyously lyfande and full of many synyns laye seke to þe dede. He

He discovers that it is the fiend and vanquishes him by prayer.

This leads him to love Jesu more ardently.

The story of the wicked Canon of Paris who made imperfect schrif and was damned.

¹ lufd.

² sche.

³ I wondred.

⁴ ryse vp.

⁵ no woman þerfor I turned me to god.

⁶ omitted.

⁷ & fra þat day.

⁸ neuer.

⁹ The rest omitted.

schrafe hym of his gret synnys, he hyghte to amende hym, he rescheyuede þe sacrament of þe antre and anoynte hym, and swa he dyede. Till his grauynge it semyde als þe ayere gafe *seruese*. Eftyr a faa dayes he apperyde till ane þat was famy- liare till hym in hys lyfe, and sayde þat he was dampnede for þis enchesone. ‘Thofe I ware,’ *quod* he, ‘schreuen *and* hyghte to doo penance, me wantede verray contrycyone, wythowtten þe whilke all othere thynges avayles noghte. ffor-thy if I hyghte to lefe my foly my *concyens* sayde þat, if I lefede tham, zet walde I hafe delyte in myn alde lyfe. And till þat my herte heldede mare and bowghede, thane to restreyne me fra all thoghtes þat I knewe agaynes Goddes will. And for-thy I had na stabyll *purpos* in gude, na *perfitte* contrycyone, tharefore sentence of dampnacyone ffelle one me *and* wente agaynes mee.’

All-swa he reherces a-nothyre tale of verraye *contreycyone* þat þe same clreke *Cesarius* says. He tellys þat—

A scolere at pares had done many full synnys, þe whylke he hade schame to schryfe hym of. At the last gret sorowe of herte ouercome his schame, and whene he was redy to schryfe hym till þe *priore* of þe Abbay of Saynte Victor, swa mekill con- tricione was in his herte, syghynge in his breste, sobbynge in his throtte, þat he moghte noghte brynge a worde furthe. Thane the *priore* said till hym, Gaa and wrytte thy synnes. He dyd swa, and come a-gayne to þe pryoure and gafe hym þat he hadde wretyn, ffor zitt he myghte noghte schryfe hym *wit*h mouth. The *priore* saghe the synnys swa grette þat thurghe leue of þe scolere he schewede theyme to þe abbotte to hafe conceyle. The abbotte tuke þat byll þat þay ware wretyn in and lukede thare- one. He fande na thyng wretyn and sayd to þe *priour* What may here be redde þare noghte es wretyne? That saghe þe pryour *and* wondyrde gretly *and* saide Wyet ze þat his synns here warre wretyn *and* I redde thaym, bot now I see þat God has sene hys contrycyone *and* forgyfes hym all his synnes. þis þe abbot *and* þe *priore* tolde þe scolere and he *wit*h gret joye thanked God.

The story of the scholar of Paris whose great sins were blotted out from the paper on which they were written.

IV.

MORALIA RICARDI HEREMITE DE NATURA APIS.

The three qualities of the bee—
 (1) She is never idle.
 (2) She weights herself by carrying earth when she flies.
 (3) She keeps her wings clean and bright.
 Thus righteous men are never idle.

And hold themselves vile and low and so avoid pride.
 And keep the wings of their souls clean by charity.
 As the bees fight against those who would rob their honey, so should we against devils.
 Earthly friends often an impediment to the divine life.

As some birds fly well and some badly, so is it with men in the service of God.

The bee has thre kyndis. Ane es *pat* scho es neuer ydill, and scho es noghte with thaim *pat* will noghte wyrke, bot castys thaim owte and puttes thaim awaye. A-nothire es *pat* when scho flyes scho takes erthe in hyr fette *pat* scho be noghte lyghtly ouer-heghede in the ayere of wynde. The thyrde es that scho kepes clenē and bryghte hire winges. Thus ryghtwyse men *pat* lufes God are never in ydillnes, ffor owthire pay ere in *trauayle*, *prayand*, or thynkande, or redande, or othere gude doande, or *with* takand ydill mene and schewand thaim worthy to be put fra *pe* ryste of heuene ffor thay will noghte *trauayle*. Here pay take erthe, *pat* es pay halde *þam* selfe vile *and* erthely that thay be noghte blawene *with* *pe* wynde of vanyte and of pryde. Thay kepe thaire wynges clene, that es *pe* twa comandementes of charyte pay fulfill in gud *concyens*, and thay hafe othyr vertus vublendide *with* *pe* fylthe of syne and vnclene luste. Aristotill sais *pat* *pe* bees are feghtande agaynes hym *pat* will drawe *paire* hony fra thaim, swa sulde we do agaynes deuells *pat* afforces tham to reue fra vs *pe* hony of poure lyfe *and* of grace. ffor many are *pat* neuer haue halde *pe* ordyre of lufe ynesche *paire* frendys sybbe or ffremede, bot outhire pay lufe *þaym* ouer mekill or thay lufe *þam* ouer lyttill, settand thaire thoghte vnryghtwysely on thaim, or pay lufe thaim ouer lyttill, yf pay doo noghte all as *þey* wolde till *þame*. Swylke kane noghte fyghte for thaire hony ffor-thy *pe* deuelle turnes it to wormes and makes *peire* saules ofte sythes full bitter in angwys and tene, and besynes of vayne thoghtes and oper wrechidnes, for thay are so heuy in erthely frenchype *pat* pay may noghte flee in-to *pe* lufe of Ihesu Criste, in *pe* wylke pay moghte weil for-gaa *pe* lufe of all creaturs lyfande in erthe. Whare-fore, accordandy, Arystotill sais *pat* some fowheles are of gude flyghyng, *pat* passes fra a land to a-nothire. Some are of ill flyghyng for heuynes of body and for *paire* neste es noghte ferre fra *pe* erthe. Thus es it of thaim *pat* turnes *þam*

to Godes seruys. Some are of gude flyeghyng for thay flye fra erthe to heuene and rystes thaym thare in thoghte, and are fedde in delite of Goddes lufe, and has thoghte of na lufe of þe worlde. Some are þat kan noghte flye fra þis lande bot in þe waye late theyre herte ryste and delytttes þaym in sere lufes of mene and womene, als þay come *and* gaa, nowe ane *and* nowe a-nothire. And in Ihesu Criste þay kan fynde na swettnes, or if þay any tyme fe'le oghte it es swa lyttill and swa schorte, for othire thoghtes þat are in thaym, þat it brynges thaym till na stabylnes. Or þay are lyke till a fowle þat es callede strucyo or storke, þat has wenges and it may noghte flye for charge of body. Swa þay hafe vndirstandyng, and fastes and wakes and semes haly to mens syghte bot thay may noghte flye to lufe and contemplacyone of God þay are so chargede wyth othyre affeccyons and othire vanytes.

Some can find no sweetness in Jesus Christ.

They are like the Stork that cannot fly for heaviness.

V.

A NOTABILL TRETYS OFF THE TEN COMANDEMENTYS
DRAWENE BY RICHERDE THE HERMYTE OFF HAMPULL.

The fyrste comandement es 'Thy Lorde God þou sall loute and til Hym anely þou sall *serue*.' In this comandement es forboden all mawmetryse, all wychecrafte and charemyng¹, the wylke may do na remedy till any seknes of mane woman or beste, ffor þay erre þe snarrys of þe deuelle by þe whilke he afforces hym to dyssayue manekynde. Alswa in þis comandement es forbodyn to gyffe trouthe till socerye or till dyuynyng³ by sternys or by dremys or by any swylke thynges. Astronomyenes by-haldes þe daye and þe houre and þe poynte þat man es borne in, and vndir whylke syngne he es borne, and þe poynte þat he begynnes to be in, and by þire syngnes and oper þay saye þat þay say that sall be-fall þe man aftyrwarde, bot theyre errowre es reprofede of haly doctours. Haly crosses men sall

The first Comandment.

Forbids witchcraft, sorcery, diuining, and astrology.

Men may riverence holy crosses and images.

¹ Thus Roberd de Brune on the first Commandment:—

3yf þou yn swerde other yn bacyn,
Any chyldre madest loke theryn,
Or yn thumbes, or yn cristal,

Wychecraft men clepen hyt alle.—*Handlyng Synne*, 351.

lowte ffor thay are in syngne of Cryste crucyfiende. To ymages es þe louyng þat es till thaym of whaym þaire are þe ymages, ffor þat entent anely þaire are for to lowte. The tothire comandement es ‘*pou* sall noghte take þe name of God in vayne.’ Here es forbodene athe *with*-owttene cheson. He þat nenenes God *and* sweris fals dispyse God. In thre maners mane may syne in swerynge; that es if he swere agayne his concyence, or if he swere be Cryste wondes or blude, that es *euer*mare gret syne þofe it be sothe þat he sweris, ffor it sounes in irreuence of Ihesu Cryste. Also if he com agaynes his athe noght fulfilland þat he has sworne. The nam of Gode es takyn in vayne one many maners. *With* herte, *with* mouthe, *with* werke. *With* herte takes false crystyn mene it in vayne þat rescheyues þe sacrement *with*-owttene grace in sawle. *With* mouthe es it tane in vayne *with* all athes brekyng, of new *prechyng* þat es vanyte and vndevoeyone; prayere, when we honour God *with* oure lippys and oure hertys erre ferre fra Hym. *With* werke ypocrites takes Goddes nam in vayne, ffor they feyne gud dede *with*-owttene, and þey erre *with*-owtten charyte and vertue and force of sawle to stand agayne all ill styrrynges. The thirde comandement es ‘*Vmbethynke* the þat thou halowe þi halydaye.’ This comandement may be takyn in thre maneres. firste generally þat we sesse of all vyces þat lettys deuoyone to God in prayenge and thynkyng. The thyrd¹ es specyall, als in contemplaytyfe men þat departis þaym fra all werdly thynges swa þat þey hally gyfe þaym till God. The fyrste manere es nedfull vs to do, the tothire we awe to do, the thirde es *perfecyone*. ffor-thi one þe halydaye men awe, als God byddys, to lefe all syne and do na werke þat lettis thaym to gyffe þaire herte to Godd, thatt þay halowe þe daye in ryst and deuoyone and dedys of charyte. The ferthe comandement es ‘*Honoure* thy fadyre and þi modyre.’ That es in twa thynges, þat es bodyly and gastely. Bodyly in sustenance þat þay be helpede and sustaynede in þaire elde, and when þay are unmyghtty of þayme selfe. Gastely in reuerence and bouxomnes þat þay say to þam

The second Commandment (third in Decalogue).

Forbids vain and wicked oaths.

The name of God taken in vain in many manners.

New preaching, formal prayer, and hypocrisy.

The third (fourth) Commandment.

Its general meaning. Special meaning for contemplative men.

The fourth (fifth) Commandment.

Duty to parents bodily and ghostly.

¹ The second is omitted.

na wordes of myssawe ne vnhoneste ne of displeasance vnauys-
sedly, bot *serve* þame mekely and gladly and lawlyly þat þay may
wyne [noghte] þat Godde hyghte to swylke barnes þat es laude of
lyghte. And if þay be dede thaim awe to helpe þaire sawles
with almous dedes and prayers. The fifte comandement es þat
'thou slaa na man, nowthire *with* assente ne *with* worde or
fauour.' And also here es forboden vn-ryghtwyse hurtyng of
any persone. Thay are slaers gastely þat will noghte feede þe
pouer in nede, and þat defames men, and þat *confoundes* inno-
centys. The sexte commandement es 'Thou sall be na lichoure'
þat es thou sall haue na man or womane bot þat þou has taken
in fourme of Haly Kyrke. Alswa here es forbodene all maner of
wilfull pollusyone procurede one any maner agaynes kyndly oys
or *oper gates*. The seuende comandement es 'Thou sall noghte
do na thyfte.' In the whylke es forboden all manere of *with*-
draweynge of *oper* men thynges wrang-wysely agaynes þaire
wyll þat aghte it, bot if it ware in tyme of maste nede when all
thynges erre comone. Also here es forbodene gillery of weghte
or of tale or of mett or of mesure, or thorow okyre, or violence
or drede. Als bedells *and* foresters duse and mynystyrs of þe
kyng, or thurgh extorcyone, as lordes duse. The aughtene
commandement es that 'thou sall noghte bere false wyttnes
agaynes thi neghteboure' als in assys or cause of matremoyne.
And also lyenges ere forboden *in* þis commandement and forsweryn-
ge. Bot all lyenges are noghte dedly syn, bot if þay noye
till som man bodyly or gastely. The nynde commandement es
'Thou sall noghte couayte þe hous or *oper* thyng mobill or
in-mobill of þi neghtbour *with* wrange,' ne þou sall noghte hald
oper mens gude if þou may zelde thaim, ellis þi penance saues þe
noghte. The tend comandement es 'Thou sall noghte couayte
þi neghteboours wyfe, ne his seruande, ne his mayden, ne mobylls
of his. He lufes God þat kepis thire commandementes for lufe.
His neghtbour hym awe to lufe als hym selfe þat es till þe same
gude þat he lufes hym-selfe to, na thyng till ill; and þat he lufe
his neghtbour saule mare þan his body or any gudes of þe
worlde.

If they are
dead their
souls must be
helped by
alms deeds.
The fifth
(sixth) Com-
mandment.
Spiritual
murderers.

The sixth
(seventh)
Command-
ment.

Forbids all
manner of
pollution.

The seventh
(eighth) Com-
mandment.

All cheating
and impos-
ture forbid-
den.

The eighth
(ninth) Com-
mandment.

All lying is
not deadly
sin.

The ninth
(part of tenth)
Command-
ment.

Our neigh-
bour's goods
not to be
wrongly co-
veted.

The tenth
(part) Com-
mandment.

We ought to
love our
neighbour as
ourselves.

VI.

ALSO OF THE GYFTES OF THE HALY GASTE.

The seven
gifts of the
Holy Ghost.

þe seuene gyftes of þe Haly Gaste þat ere gyfene to men and wymmene þat er ordaynede to þe joye of heuene and ledys thaire lyfe in this worlde ryghtwysely. Thire are thay, Wysdome, Undyrstandyng, Counsaile, Strenghe, Connyng, Pete, The drede of God. Begynne we at Consaile, for þare-of es myster at the begynnyng of oure werkes þat vs myslyke noghte aftyrwarde. With thire seuene gyftes þe Haly Gaste teches sere mene sereyly. Consaile es doynge awaye of worldes reches, and of all delytes of all thynges þat mane may be tagyld *with* in thoghte or dede, and þat *with*drawyng in-till contemplacyone of Gode. Undyrstandyng es to knawe whate es to doo and whate es to lefe, and þat that salle be gyffene to gyffe it to thaym þat has nede, noghte till *oper* þat has na myster. Wysdome es forgetyng of erthely thynges and thynkyng of heuen *with* discrecyone of all mene dedys. In þis gyfte schynes contemplacyone, þat es, Saynt Austyne says, A gastely dede of fleschely affeccyones thurgh þe joye of araysede thoghte. Strenghe es lastyng to fullfill gude *purpose* þat it be noghte lost for wele ne for waa. Pete es þat a man be mylde and gaynesay noghte haly writte when it smyttes his synnys, whethire he vndyrstand it or noghte, bot in all his myghte purge he þe vilte of syn in hyme and *oper*. Connyng es þat makes a man of gude, noghte ruysand hyme of his reghtwysnes, bot sorowand of his synnys, and þat man gedys erthely gude anely to the honour of God, and prow to *oper* mene þane hym-selfe. The drede of God es þat we turne noghte agayne till oure syne thurgh any ill eggyng. And þat es drede *perfit* in vs and gastely when we drede to wrethe God in þe leste syne þat we kane knawe and flese it als venyme.

(1) Counsel, which is the taking up the contemplative life.

(2) Understanding, which teaches us how to distribute to the needy.

(3) Wisdom, which makes us think of Heaven.

(4) Strength, which is steadfastness in good purpose.

(5) Pity, which makes a man humble to receive the teaching of Holy Writ.

(6) Cunning, which makes a man penitent and charitable.

(7) The fear of God, which makes us fear to sin.

VII.

ALSO OF þe SAME, DELYTE AND ʒERNYNG OF GODE.

Sernyng and delite of Ihesu Criste þat has na thyng of worldes thoghtes, es wondyrfull pure, haly, and faste, and whene a man felis hym in þat degre than es a man *circumsysede* gastely. *Thene* all oper besynes and affeeyons and thoghtes are drawene away owte of his saule that he may hafe ryste in Goddes lufe *with-owttene* tagillynge of oper thynges. The delyte es wondirfull. It es sa heghe þat na thoghte may reche þar-to to bryng it doune. It es pure when it es noghte blendid *with* na thyng þat es *contrayrie* thare-to. And it es faste whene it es clene and stabill delitande by it-selfe. Thre thynges makes delite in Gode heghe. Ane es restreynnge of fleshely luste in *compleccione*. Anoper es restreynnge or repressyng of ill styrryng and of temptacione in will. The thirde es keypyng or hegheyng of þe herte in lyghtenyng of þe Haly-gaste, þat haldis his herte vpe fra all erthely thoghtes, þat he sette nane obstakill at the comyng of Criste in-till hyme. Ilkane þat couaytes endles hele be he besy nyghte and daye to fulfill þis lare or elles to Cristes lufe he may noghte wyne, ffor it es heghe, and all þat it duellis in it lyftes abowne layery lustes and vile couaytes, and abowne all affeeyons and thoghtes of any bodily thyng. Twa thynges makes oure delyte pure. Ane es ternyng of sensualite to the skyll. ffor whene any es tornede to delite of hys fyve wittes alsonne vnclennes entyrs in-to his saule. Anoper es þat þe skyll mekely be vssede in gastely thynges, als in medytacyons, and orysouns, and lukyng in haly bukes. ffor-thy þe delyte þat has noghte of vnordaynde styrryng, and mekely has styrryng in Criste, and in whilke þe sensualite es tournede to þe skyll all sette and oysede tyll God, makys a mans saule in ryste *and* sekirnes and ay to duell in gude hope, *and* to be payede *with* all God sandes *with-owttene* gruchyng or heuynese of thoghteʒ.

What delight
in God is.

Its wonderful
power.

Three things
which in-
crease delight
in God.

Two things
which make
this delight
pure.

VIII.

[THE ANEHEDE OF GODD WITH MANNIS SAULE.]

The Union of
God with
man's Soul is
the highest
perfection.

This Union
may not be
fully reached
in this life.

The nature of
God.

The nearer a
soul can be
brought to
this nature
the higher its
advance.

¹Dere ffrende wit þou wele þat þe ende and þe soueraynte of *perfeccione* standes in a verray anehede of Godd and of manes saule by *perfyte* charyte. This ende þan es verrayly made whene þe myghtes of þe saule er reformede by grace to þe dignyte and þe state of þe firste condicione, þat es whene þe mynde es stablede sadely with-owttene changynge and vagacyone in Godd and gastely thynges, and when the resone es cleryde fra all worldly *and* fleschely behaldynges and imagycyones, *fygours* and fantasies of creatures, and es illuminede *with* grace for to be-halde Godde and gastely thynges, and when þe will and þe affeccion es puryfiede and clensede fra all fleschely lustes, kyndly and werldly lufe, and es enflawmede *with* brennande lufe of þe Haly gaste. Bot þis wondirfull anehede may noghte be fullfillede *perfytely*, contenually, ne hally in þis lyfe for corrupcyone of þe flesche, bot anely in þe blysse of heuene. Neuer-þe-lattere þe nerre þat a saule in þis presente lyfe may come to þis anehede þe mare *perfit*e it es, ffior þat it es reformede by grace till þe ymage and þe lyknes of his creatoure here, one þis manerewyse þe more joy and blysse sall it hafe in heuene. Oure Lorde Godd es ane endles beyng *with-owttene* chaungynge, all-myghty *with-owttene* faylynge, souerayne wysdome, lyghte, sofastenes *with-owtten* errorr or myrknes; souerayne gudnes, lufe, pees and swetnes; þan þe mare þat a saule es anehede, festened, *con-fourmede and* joynede to oure Lorde Godd, þe mare stabill it es *and* myghty, þe mare wysse *and* clere, gude, peyseble, luffande, and mare vertuous, and so it es mare *perfit*e. ffior a saule þat haues by *grace* of Ihesu and lange *trauayle* of bodyly *and* gastely excercyse *ouercomene* and dystroyede concupyscens and passiouns, and vnskillwyse styrrynges *with-in* it-selfe and *with-*

¹ This treatise, which is without heading in the MS., was ascribed by Sir F. Madden to Richard Rolle when he examined the Thornton MS. in 1835.

owttene in þe sensualite, and es clede in vertus, as in mekenes and myldnes, in pacyence, in sothefastnes, in gastely strenghe and rygthewisenes, in *contynence*, in wysdome, in trouthe, hope, and charyte, þan es it made *perfit* als it may be in þis lyfe. Mekill comforthe it reschayues of oure Lorde, nogte anely inwardly in his preue substance, be þe vertu of þe anehede to oure Lorde þat lyes in knawynge and lufynge of Godd, in lyghte of gastely brynnyng of hym, in *transfourmyng* of þe saule in þe Godhede, bot also in many *oper* comforthes, and sauours, swettnes, and wondirfull felynges one sere maners. Aftir oure Lorde vouches safe to vesete his creatours here in erthe, and eftyre þe saule *pro-fytes* and waxes in charyte, some saule by vertue of charyte þat Godd gyffes it es so clensede, þat all creaturs in all þat he heris, or sese, or felis by any of his wittes turnes hym till comforthe and gladnes, and þe sensualite receyues newe *savour* and swetnes in all creaturs, and righte als before þe lyknynges in þe sensualite ware fleschely, vayne, and vecyous, for þe payne of þe orygynalle synn, righte so now þay ere made gastely, and clene, *with*-owtten bitternes and bytyng of *concyence*. And þis es þe gudnes of oure Lorde, þat sen þe saule es puneschede in the sensualite, and þe flesche es *pertynere* of þe payne, that eftirwarde þe saule be comforthede in hir sensualite, and þe flesche be felawe of þe joye and comforthe *with* þe saule, noghte fleschely, bot gastely, als he was felawe in tribulacione and payne. þis es þe fredom *and* þe lordchipe, dygnyte and þe wyrchipp þat a manes saule hase ouer all creaturs, the whylke dygnyte he may receyue by grace here, þat ilk a creature sauoure to hym als it es, and þat es when by grace he sese, or he heres, or he felys anely Godd in all creaturs. One þis maner wyse a saule es made gastely in þe sensualite by abowndance of charite þat es in þe substance of the saule. Also oure Lorde comforthes a saule by aungells sange. Bot what þat sange es it may noghte be dyscrynede be no bodyly lyknes, for it es gastely and abowne all manere of ymagynacyone and mans resone. It may be *perceyuede* and felide in a saule bot it may noghte be spokene. Neuer-þe-lattere I speke þare-of to þe als me thynke. When a saule es purifyede by þe lufe of Godd,

The comfort
a soul thus
gains.

The fleshly
nature made
to minister to
its delight.

For this the
dignity of the
soul is shown.

Also our Lord
comforts a
soul by angels'
song.

This cannot
be fully de-
scribed, but I
will speak of
it as I think.

illumynede by wysedome, stabled by myghte of Godd, than es þe eghe of þe saule opyned to be-halde gastely thynges, as vertus, aungells, and haly saules, and heuenly thynges. Thane es þe saule abill by cause of clenness to fele þe toucheynge, þe spekyng of gude aungells. This touchyng and spekyng es gastely, noghte bodyly: ffor when þe saule es lyftede and raysede owte of þe sensualyte, and owte of mynde of any erthely thynges, than in gret feruoure of lufe and lyghte of Godd, if oure Lorde vouchesafe, þe saule may here *and* fele heuenly sowune, made by þe presence of aungells in louyng of Godd. Noghte þat þis sange of aungells es souerayne joy of þe saule bot a defference þat es by-twyxe a manes saule in flesche and ane aungelle be-cause of unclennes. A saule may noghte here it bot by rauyschyng in lufe, and nedis for to be puryfiede full clene, and fullfillide of mekyll charyte, are it ware abyll for to here heuenly sowune. ffor þe souerayne and þe escencyalle joy es in þe lufe of Godd by hym-selfe and for hym-selfe, and þe secundarye es in comonyng and byhaldyng of aungells and gastely creaturs. ffor ryghte as a saule in vndirstandyng of gastely thynges es of ofte sythes touched and kennede thurghe bodyly ymagynacyone, by wyrkyng of aungells (as Ezechielle þe profete sawe in bodily ymagynacyone þe sothefastnes of Goddes preuates). Righte so, in þe lufe of Godd, a saule be þe presence of aungelles es raueschede owte of all mynde of erthely and fleschely thynges in-to a heuenly joye, to here aungells saunge and heuenly sowune eftir þat þe charite es mare or lesse. Nowe thane, thynke me, þat þer may no saule fele verreyly aungells sange ne heuenly sowne bot it be in *perfitte* charite. And noghte for-thi all þat are in *perfitte* charyte ne hase noghte felyde it, bot anely þat saule þat es purede in þe fyre of lufe of Godd, þat all erthely sauoure es brynte owte of it, and all menes lettande be-twyx þe saule and þe clenness of angells es brokene and put awaye fra it. Pan sothely may he synge a newe sange and sothely may he here a blysfull heuenly sowne and aungells sange *with*-owtten dessayte or feynyng. Oure Lorde wate whare þat saule es þat for abowndance of brynnande lufe es worthli to here aungells sange. Wha-so þan will here

The way to hear it is by an excess of love.

And not all those who are in perfect charity can hear it.

Our Lord knows the soul that for burning love is worthy to hear angels' song.

aungells sange, and noghte be dyssayuede by feynynge, ne by ymagynacyone of hym-selfe, ne by illusyone of þe enemy, hym behoues hafe *perfite* charite, and þat es when all vayne lufe and drede, vayne joy and sorowe, es casten owte of þe herte, þat he lufes na thyng bot Godd, ne dredis na thyng bot Godd, ne joyes ne sorowes na thyng bot in Godd, or of Godd. Whoso myghte by þe grace of Godd go þis way he sulde noghte erre. *Neuer-þe-lattere* som men ere disceyued by þaire awenn ymagynacyon, or by illucyone of þe enemy in þis matere. Some man when he hase lange trauelde bodily and gastely in dystroyng of synnes and getyng of vertus, and *peraventure* hase getyn by grace a som dele ryste and a clerete in *concyence*, onone he leues *prayers*, redyngs of haly writte, and meditacyons of þe passione of Criste, and þe mynde of his wrechidnes, and, are he be callede of Godd, he gedyrs his wittys by violence to seke and to be-halde heuently thynges, are his eghe be made gastely by grace, and *ouertrauells* by ymagynacions his wittes, and by vndiscrete trauellyng turnes þe braynes in his heuede, and forbrekes þe myghtes and þe wittes of þe saule and of þe body; and þan, for febilnes of þe brayne, hym thynkes þat he heres woundirfull sownes and sanges, and þat es no thyng ells bot a fantasie caused of trubbling of þe brayne, as a mane þat es in a frensyne hym thynkes þat he herys or sese þat na noþer man duse, and all es bot vanyte and fantasie of þe heued; or elles by wyrkyng of þe enemy þat fenys swylke sowune . . . ffor if a mane hase any *presumpcion*e in his fantasies and in his wirkyng, and þare-be falles in-to vndiscrete ymagynacyone, as it ware a frensyne, and es noghte kennede ne rewlede of *grace*, ne comforthede by gastely strenghe, þe deuelle entirs þan by fals illumynacyons, and fals sownnes and swetnes, and dyssaues a mans saule. And of þis false grounde sprynges *errours* and herysyes, false *prophesyes*, *presumpcyons* and false rufyngs, blasfemyes, and sclandrynges, and many *oper* myschefes. And þare-fore if þou se any mane gastely ocupiede ffall in any of þise synnes, and þise dissaytes, or in frensyne, wit þou wele þat he herde *neuer* ne felide aungells sange, ne heuently sowne. ffor sothely he þat verreyly heres aungells sange he es made so wyse þat he sall *neuer* erre by

Some are deceived by their own imagination in this matter.

And are under delusions arising from physical causes.

This is the craft of the Devil.

And no true hearing of angels' song.

fantasye, ne by indiscrecyone, ne by no sleghte of þe deuelle.

Other delu-
sions that
may arise in
the mind.

Danger aris-
ing from an
intense devo-
tion to the
name of
Jesus.

Also som men felis in theire hertes as it ware a gastely sowne and swete sanges of dyuerse maners and þis es commonly gude, and somtyme it may *turne* tyll dissayte. þis sowne es felide one þis wyse. Some mane settis þe thoghte of his herte anely in þe name of Ihesu, and stedfastly haldis it þare-too, and in schorte tym hym thynkes that þat name *turnes* hym till gret comforthe and swetnes, and hym thynkes þat þe name sowunes in his herte delitably as it were a saunge, and þe vertu of þis likynge es so myghty þat it drawes in all þe wittes of þe saule þare-to. Who so may fele þis sowne and þis swetnes *verrayly* in his herte wite he wiele þat it es of Godd, and als lange als he es meke he sall noghte be dissayuede. Bot þis es noghte aungells sange, bot it es a saunge of þe saule be vertu of þe name, and by touchynge of þe gude aungels. ffor when a saule offirs it to Ihesu trewly *and* mekely, puttande all his traiste and his desyre in hym, and besily kepis in his mynde, oure Lorde Ihesu, whene he will, puris þe affeccione of þe saule *and* fillis it *and* fedis it with swetnes of hym-selfe, and makes his name in þe felynge of þe saule as hony, and as sange, and as any thyng þat es delitabill. So þat it lykys þe saule euer mare for to cry Ihesu, Ihesu, and noghte anely he hase comforthe in þis, bot also in psalmes and ympnes and antyms of Haly Kyrke, þat þe herte synges þam swetely, deuotly, and frely, *with*-owtten any trauelle of þe saule, or bitternes, in þe same tyme, and noteþ þat Haly Kyrke vses. This es þe gude and of þe gyfte of Godd, ffor þe obstance of þis felynge lyes in þe lufe of Ihesu whilke es fedde and lyghtenede by swilke maner of sanges. Neuer-þe-lattere in þis maner felynge a saule may be distreynede by vayne glorye, noghte in þat tyme þat þe affeccione synges to Ihesu and loues Ihesu in swetnes of hym, bot eftyrwarde, whan it cesses, *and* þe herte kelis of loue of Ihesu, thane entyrs in vayne glorie. Also sum man es dessayuede on þis wyese. He heris wele say þat it es gude to haue Ihesu in his mynde, or any oþer gude worde of Godd, and þan he streynes his herte myghtyly to þat name and by acostome he hase it nerehande alway in his mynde. Noghte ffor-thi he felis nouþer þare-by in his affecccione swetnes, ne

Difference be-
tween angels'
song and the
songs of the
Lord.

Danger from
vain-glory.

Danger from
a mere
mechanical
remembrance
of the name of
Jesus.

lighte of knowynge in his resoun, bot anely a nakede mynd of Godd or of Ihesu, or of Mary, or of any oþer gude word. Here may be disceyte, noghte for it es ill to hafe Ihesu in mynde on þis wyse, bot if he this . . and mynde, þat es anely his awene wyrkynge by custome, halde it a specyalle vesytacyon of oure Lorde, and thynke it mare þan it es. ffor, wite þou wele, þat a nakede mynde or a nakede ymagycione of Ihesu or of any gastely thyng, *with*-owtten swetnes of lufe in þe affeccione, or *with*-owtten lyghte of knowynge in resoun, es bot a blyndnes, and a waye to dessayte, if a mane halde it in his awene mare þane it es. Thare-fore I halde it sekyre þat he be meke in his awene felynge, and halde þis mynde in regarde noghte till he mowe be custome and vsynge of þis mynde fele þe fyre of lufe in his affeccione, and þe lyghte of knowynge in his resone. Loo! I haue tolde þe in þis *mater* a lyttil as me thynke; noghte affermande þat þis suffishes, ne þat þis es þe sothefastnes in þis *mater*. Bot if þe thynke it oþer-wyse, or elles any oþer man sauour by grace þe contrarye here-to, I leue þe saying and gyfe stede to hym. It sufficeth to me for to lyffe in trouthe princypally and noghte in felyng.

This is nothing but blindness and folly.

Our safety lies in humility.

These are my views, though others may be able to say more.

IX.

[ACTIVE AND CONTEMPLATIVE LIFE¹.]

[Brethirne and susteryne bodely and goostely, two maner of

The two states in Holy Church, bodily and ghostly.

¹ The Lincoln manuscript of this treatise being imperfect, the beginning is supplied from a British Museum MS. (Bibl. Reg. 17. C. xviii.) This, as will be observed, is in a different dialect from the Thornton MS., being more modern, and according to Mr. Morris's test of the verbal plurals, of Midland dialect. There is also a MS. of the treatise in Cambridge University Library, which differs in dialect from both the above, and appears to be of still later date. We give a sentence from each by way of comparison of the spelling:—

THORNTON.

Mene þat ware in prela-
cie and oþer also þat ware
haly temperalle mene had
full charite in affeccione
with-in and also in wirk-
ynge *with*-owtten.

B. M.

Men that were in pre-
laci and other also that
were holy temporelle mene
had fulle cherite with affec-
cion *with*-in and also in
wirkynges *with*-outene.

CAMBRIDGE.

Men þat wern in prela-
cie and oþere also þat wern
temporal men hadde ful
charite in affectioun *with*-
inne and also in werkynge
with-outen.

states ther bene in holy chirche be the which cristen soules plesyne god and gettyn hem the blisse of hevene, the one is bodily, and the other is gostely. Bodely wirkyng longith principally to worldely men or women the which haunte leuefully worldely goodes, and wilfully vsen worldely besynnessis. Also itt longith to alle yonge begynnyng men whiche come newe oute of worldely synnes to the seruyce of God, forto make hem able to goostely wyrkyngis and forto breke downe the vnbuxomnes of the body be skille And swich bodely wyrkyngis, that itt myght be souple and redy, and not moch contrarious to the spirite in gostely wyrkyng. For, as seynt poule seith, as women was maade for man and not man for womene, Ryght so bodely wirkyngis was made for goostely and not gostely for bodely. Bodely wirkyngis goth before and gostely comyth aftir, so seith seynt Poule,

The Ghostly state the highest.

Non quod prius spirituale sed quod prius animale, deinde spirituale.

The Ghostly state not easily reached.

Gostely werke comyth not firste but firste comyth bodely werke that is doone by the body, and sithen comyth gostely aftir, and this is the cause why itt behouyth the to be soo, for we are borne in synne and in corrupcion of the flesshe, by the which we be so blyndet and so ouerlaide, that we haue nethir the gostely knowyng of god by light of vndirstondyng, ne gostely felyng of hym by clene desire of lovyng. And for-thi we mowe not sodenly stir oute of this mirke pitte of this fleshly corrupcion into that gostely light. For we may not suffre itt ne bere itt for sekenes of oure silfe, no more than we may with oure bodely eene when þei be sore, beholde the light of the sonne. And therfor we muste abide and wirke be processe of tyme.

We must wait and work.

Firste bi bodily werkis besili vnto we be discharged of this hevy birthen of synne, þe which lettith vs fro goostely wirkyng. And tille oure soule be somewhat clensid from gret outwarde synnes and abiled to gostely werke. By this bodely wirkyng that I spake of may þou vndirstonde alle maner of goode werke that thi soule doth by þe wittes and the membres of thi bodi vnto thi silfe, as in fastyng, wakeyng, and in refreynyng of thi fleshly lustis, be othir pennaunce doynge, or to thine even

What bodily working is.

cristen by fulfillynge of the dedis of mercy bodili or gostely or vnto God by suffrynge of alle maner bodely mischeves for the loue of rightwisnes. And thecs werkis doone in trouth by charite pleysyn God, with out the which þei be noght. Than who so desirith forto be occupied gostely, hit is sekir and profitable to hym that he be firste welle assaide a longe tyme in this bodely wirkyng, for thies bodely dedis ar tokyne and shewynge of moralle vertues, with-oute which a soule is not able forto werke gostely. Breke downe firste *pride* in bodely berynge and also with in thi herte thynkyng, boostyng, and prikyng and preysyng of thi silfe, and of thi dedis, *presumyng* of thi silfe and veynlikyng of thi silfe of eny thyng that God hath sent the bodili or gostely. Breke downe also envy and ire ayene thyne even *cristene*, wheþer he be riche or pore, goode of [or] badde, that þou hate hym nott ne haue disdeyne of hym wilfully nethir in worde, ne in dede. Alle-so breke doune Couatise or worldely goode, þat þou for holdyng or getyng or sauynge of itt offende not thi conscience, ne breke not charite to God and to thi even *cristen*, for loue of no worldely gode, but that þou getiste to kepe itt and to spened itt with oute loue or vaynlikyng of itt, as reson askithe, in worship of God, and helpe of thyne evyn cristyne. Breke doune also as þou may, fleshely likyngis *oper* in accidie or in bodili ease, or glotonie, or licherye, and þan, whan þou haste be welle trouaile and wele assaide in alle swich bodily werkis, than may þou bi grace ordeyne the to goostely wirkyngis. Grace and the goodenes of oure lorde Ihesu *Criste* that he hath shewed to the, in with-drawyng of thyne herte fro luste and from likyngis of worldely vanite, and vse of fleshly synnes and in the turnyng of thi wille enterely to his *seruyce* and his plesaunce, bryngith into my herte much mater to loue hym in his mercy. And also itt sterith me gretly to strength the in thi goode purpos and thi wirkyng that þou haste begone, forto bryng it to a goode ende if that I coude, and principally for God, and sithen for tender affeccion of loue which þou haste to me thoffe I be a wrech and vnworthi. I knowe welle the

These works are pleasing to God.

And a necessary foundation for spiritual advancement.

When well exercised in bodily good works you may advance to spiritual works.

desire of thi herte that þou desiriste gretely to *serue* oure Lorde by goostely occupacion, and holy with oute lettynge or strobil-lynge of worldely besynes, þat þou myght com by grace to more knowynge and gostely felynge of God, and of gostely thyngis.

The desire of the purely contemplative life good.

This desire is goode, as I hope, and of God, for itt is sente vnto hym specially. Nevirtheles itt is to refreyne and rewlē by discrecion, as even outwarde wirkyngē aftir the state that þou arte in, for charite vnrewled turnyth som tyme into vice. And for this is seid in holy write, Ordinauit in me caritatem, That is to sey oure lorde yevynge to me cherite sett itt in ordir, and in reule, that itt shulde [nat] be loste by mync discrecion.

But even the best things not always right.

Right so this charite and this desire that oure lorde hattth yevene, of his *mercy*, to the, is forto rule and ordeyne how thou shalte pursewe itt aftir þi degre askithe, and aftir the lyvynge that thou haste vsed by-for this tyme, and after the *grace* of vertues that þou now haste. Thow shalt not vtirly folow thi desire forto leve occupacion and besynes of the worlde which ar

The claims which active life has.

nedefulle to vsen, *ine* reulyngē of thi silfe and of alle othir that ar vndir thi keyngē, and yeve the holy to gostely occupacion of prayers and holy meditacions as itt were a frere or a monke, or anoper mane that war not bondene to the worlde by children and *seruantes* as þou arte, for itt fallith not to the. And if þou doo soo thou kepiste not the ordire and charite. Also yf þou woldiste levene vtirly gostely occupacion, namely now aftir þe grace that God hath yevene vnto the, and sett the holy to the besynes of the worlde to the fulfillynge of the werkis of actife liffe as fully as anothir mane that nevir felt deuocion, thou leuyste the ordir of cherite for thi state askith forto doo both ilkone

The works of active and contemplative life to be joined.

of hem in dyvys tymes. Thou shalt medle the werkis of actife liffe with goostely werkis of live comtemplatyfe and than þou doste wele. For þou shalt oo tyme with Martha be besy forto reule and gouerne thi householde, thi children, thi *seruantis*, þi neghboris, and thi *tenantis*; if þei do welle comforth hem there-in and helpe hem, if thei do eville forto teche hem, amende hem, and chastise hem. And thou shalt also loke and knowe wysely thi thyngis and thi worldely goodis þat þei be

ryghtwysly kepte bi thi *seruantis*, gouerned and truly spendid, that þou myght the more plentivosly fulfillle the dedis of mercy with hem vnto thyne evyn *cristen*. Also thou shalt with Maria leve besines of the world, and sitt downe at the fete of oure lorde by mekenes in prayers and in holy thoghtis and in contemplacion of hym as he yevith the grace and so shalt þou goo from the oone to the othir medefully, and fulfillle hem both, and than kepiste þou wellle the ordir of cherite.

Vnto what maner of men longith actiffe liffe :

Neuertheles that þou haue no wondre of this that I say, þere fore I shalle telle and declare to the a litille of this more opynly. þou shalt vnderstonde that þere is iij maner of livyngis. One is actife, anothir contemplatife, the thride is made of both and that is medlid. Actyfe liffe alon that longith to worldely men and women which ar lerned in knowynge¹ of gostely occupacion, for þei fele no sauoure ne deuocion be feruour of loue, as othir men doo, ne thei can no skille of itt, and yitt nevirtheles thei haue drede of God, and of the payne of helle and þerefore thei fle synne, and thei haue desire forto please God, and forto com to heven, and a goode wille hauen to her evene *cristene*. Vnto these men itt is nedefulle and spedefulle to vse the werkis of Actife liffe als besili as þei may in the helpe of hem silfe and of hir even *cristene* for thei can nott els doo.

The three
sorts of lives:
Active, Con-
templative,
and Mixed.

Those who
are called to
the Active
life.

Vnto which men longith contemplatife liff.

Contemplatife liffe alon longith to swyche men and women that for the loue of Godd for-saken alle opyn synnes of the worlde, and of hir flesshe, and alle besynes chargis and grevance of worldely goodis, and maken hem silfe pore and naked to the bare nede of the bodili kynde, and fre fro soueraynte of alle othir men, to the *seruice* of God. Vnto thies men itt longith forto trauaile and occupy hem inwardly forto gett thorow the grace of our Lorde elennes in herte, and pes in conscience, bi the

Those who
are called to
the life Con-
templative.

¹ nothing (?).

distroynge of synne and receyvyng of vertues, and so forto com to the contemplaciō ; which clennes may not be hadd with out gret excersyice of body and continuelle trauaile of the spirit, in deuoute prayers, feruent desires, and gostely meditacions.

Vnto which men longith medelid liffe.

Those who are called to the Mixed life.
The secular clergy.

The thride liffe, that is medlid liffe, itt longith to men of holi-church, as to *prelates* and to *oper Curatis*, the which han cure and *souerante* ouer othir men forto teche and reule hem, both hir bodies and hir soules, *pryncipally* ine fulfillynge of the dedis of mercy bodili and gostely. Vnto thes men itt longith som tyme to vsene werkis of mercy in actife liffe in helpe and sustinaunce of hem silfe and of hir sugettis and of othir also, and som tyme forto leue alle *maner* of besines ovtewarde and yeve hem vnto prayers and meditacions and redynge of holy writt, and to othir gosteli occupacions after that thei fele hem disposed. Also itt longith to som *temporalle* men the which han *soueraynte* with michelle hauer of worldely goodis, and han also as itt wer *lordisshipp* ouer othir mene forto *gouerne* and sustene hem, as a fader hath ovir his children, a maistre ouer his seruantis, and a lorde ovir his *tenantis*, the which men han also receyved of oure *Lordis* yifte grace of deuocion, and in *party* sauoure of gostely occupacion, vnto these men also longith medlid liffe, that is both actife and contemplatife. For if pese men stondynge the charge and the bonde which thei haue takene, wille leue vtterly the besynes of the world, the which owe skilfully to be vsed in fulfillynge of hir charge, and hooly yeve hem to contemplatife liffe thei doo not welle for thei kepe nott the ordir of cherite. For charite, as þou knowiste, lith both ine loue of God and of thyne evyne *cristene*, and *þere* fore itt is resounable that he that hath cherite vse both ine wirkyng now to the one and now to the othir. For he þat for þe loue of God ine contemplacion levith the loue of his evyn *cristene*, and doth not to hym as he oght when he is bonden *þere* to, he fulfillith no cherite. Also on the contrary wise who so hatith¹ gret rewarde to wirke actife liffe

Rich men who have devout inclinations.

Such men cannot abandon their active duties without sin.

Neither must they neglect spiritual duties.

¹ or hatth.

and to besinnes of þe worlde that for the loue of his evyne *cristene* he levith gostely occupacion vtterly after þat god hath disposed hem there too thei fulfille not cherite. This is the seyng of seynt Gregory. For thi our Lorde forto sterc som forto vse this medlid liffe toke vpon hym silfe the persone of swiche maner of men, both of *prelates*, and of othir swich as ar disposed ther-to as I haue seide, and yave hem ensample by his owen wirkyng that thei shulde vse this medlid liffe as he did, that tyme he comyned with men and medled with men, shewyng to hem his dedis of *mercy*. For he taght the vn-couthe and vn-kunnyng by his *prechyng*, he vesited þe seke and helid hem of hir sores, he fedde the hungry and he confortd the sory. And an othir tym he lefte þe *conuersacion* of alle worldely men, and of his disciplis, and went into disserte vpon the hilles, and continued alle night in *prayers* alone, as the gospelle seith. Þis medlid liffe shewith oure lorde in hym silfe to ensample of alle othir that han taken the charge of þis medlid liffe that þei shuld oo tyme yevene hem to besynes and worldely thyngis att resonable nede, and to the werkes of actiffe liffe in *profitt* of her encreyng, which þei haue cure of. And ane othir tyme yive hem holy to deuocion and to contemplacion in prayers and in meditation.

Our Lord practised the Mixed life.

How holy bisshopes vsed medled liffe.

This liffe ledde and vsed this holy Bisshopis be-for which had cure of mennes soules and ministracion of *temporalle goodis*. For thes holy mene lefte not witterly the ministracion of the lokyng and the dispendyng of worldely *goodis*, and yeve hem holy to comtemplacion, as moch comtemplacion as thei had. But thei lefte fulle of hir owen reste in comtemplacion when¹ thei had welle lever haue bene stille þat for loue of hir even *cristene* þei intermettid hem with worldely besynes in helpyng of hir sugettis and sothly that was charite. For wysely and discretely thei departed hir levynge in two, O tyme thei fulfilled the lower party of cherite bi *werkis* of actife liffe for thei wer bonden þer to by

Holy bishops have used this life.

And in both parts of it exercised charity.

¹ MS. wher.

takyng of their prelacies. And a-nothir tyme thei fulfilled the hyer party of cherite in contemplacion of God and of gostely thyngis, by prayers and meditacions, and so thei had cherite to God and to hir evyne cristene, both in affeccion of soule with-in And also with shewyng of bodili dedis with-outene. Oþer men that wer oonly comtemplatiffe and were free from alle cures and prelaci þei had fulle cherite to God and to hir evyne cristen, but itt was oonly in affeccion of hir soule and not in outwarde shewyng, and in hap so moch itt was more fulle inwarde þei myght not ne itt nede not ne itt felle not for hyme.

But these men that were in prelaci and othir also that were holy temporelle mene had fulle cherite with affeccion with-in and also in wirkyng with-outene, and that is propirly this medled liffe that is made both of actiffe and of comtemplatiffe liffe.]

The mixed life the best for prelates and lords and those who have temporal possessions.

But for others the life contemplative the best.

Which however may be abandoned if need require.

But for thee the mixed life is most fit as being placed in a post of dignity and rule.

For swilke a mane þat es in spirituuelle soueraynte as in prelacye, in cure, in gouernance of oþer, as prelates bene, or in temperalle soueraynte, as werldly lordes and maysters bene, I halde þis mellide lyfe beste and maste by-houely to þam, als lange als þay ere bowndene þer-to. Bot to oþer, þat ere fre and noghte bowndene to temperalle mynstracyone, ne to spiritualle, I hope þat lyfe comtemplatyfe allane, if þay myghte com sothefastly þere-to, were beste and maste spedfull, maste medfull and faire, and maste worthi to þam for to vse and to halde, and noghte for to leue wilfully for nane outwarde werkes of actyfe lyfe, bot if it ware in gret nede at gret releuyng and confortyng of oþer men ouþer of þaire body or of þaire saule. Thane, if nede aske, at þe prayere and instaunce of oþer, or elles at þe biddyng of oþer gouernaunce, I hope it es gude to þame for to schewe outwarde werkes of actyfe lyfe for a tyme in helpyng of þaire euencristene. By this that I hafe saide þou may in party vnderstande whilke es a lyfe and whilke es oþer, and whilke accordis maste to thi state of lyffyng. And sothely, as me thynke, this mellid lyfe accordis maste to þe, ffor sene oure Lorde hase ordaynede þe and sette þe in þe state of soueraynte ouer oþer, als mekelle als it es, and lent þe habowndance of werldly gudes for to rewle and sustene specyally all þose þat are vndire thi gouer-

nance and thi lordchipe, after thi myghte *and* thi cunnynge, and also after thou hase ressayuede grace of þe mercy of oure Lorde Godd for to hafe *sumwhate* knawynge of thi selfe and gastely desyre and *savour* of his lufe, I hope þat þis lyfe þat es mellide es beste, and accordes maste to þe for to *trauelle* þe *pare-in*. And þat es to depart wyesly thi lyffynge in two; a tyme to þe tane and anoþer tyme to þe toþer; ffor, wiet þou wele, if þou leue nedfull besynes of actyf lyfe, and be rekles, and take na kepe of thi werldly gudes, how þay be spendide and kepide, ne hafe no force of thi sugetis and of thyne euencristene, by-cause of desire and will þat þou hase anely for to gyffe þe to gastely ocupacyone, wenande þat þou arte therby excusede—if þou do so, þou dose noghte wysely. Whate are all thi werkes worthe, whethire þay be bodyly or gastely, bot if thay be done ryghtefully and resonably, to þe wirchipp of Godde, and at His byddynges? Now sothely righte noghte. Thane, if þou leue þat thyng þat þou arte bowndene to, by way of charite, aponē righte and resone, and will hally gyffe þe to a-noþer thyng, wilfully as it ware, for mare plesance of hym, whilke þou arte noghte bowndene to, thou dose noghte wirchipe discretly to Hym. Thou arte besy to wirchipe his heuede and his face, and aray it faire and curyusly, bot þou leues his body and þe armes and þe fete raggede and rente and takes no kepe *pare-of*. And þan þou wirchipsis hym noghte. ffor it es a velany a man for to be curyously arrayede aponē his heuede *with* perré and precyous stanes, and all his body be nakede and bare as it ware a beggere. Righte so, gastely, it es no wyrchipe to Godd for to *couer* His heuede and leue His body bare. Thou sall vndirstande þat oure Lorde Ihesu Criste, as mane, es heuede of a gastely body, whilke es Haly Kirke. The membris of this body are all cristene mene. Some are armes and some are fete, and some ere *oper* membris aftire sundre wirkynges þat þay vse in thaire lyffynge. Than if þou be besy *with* all þi myghte for to arraye his heuede, þat es for to wirchipe hym selfe by mynde of his passione or of his *oper* werkes in his manhede by deuocoyone and meditacyone of Hym, and forgetis his fete, þat ere thi childire, thi *seruantes*, thi

It is fitting that you should carefully divide your life into two parts, one for religion, one for business.

To devote yourself entirely to God, neglecting worldly duties, is not pleasing to him.

This is to pay respect to the head but to neglect the lower members.

Christ is the head of a body, which is Holy Church.

And this his body must be your care or you will not please him.

tenauntes and all thyne euencristyne, and latis þame spill for defaute of keynge—unarayede, unkepide, and noghte tente to as þame aughte for to be, thou pleses Hym noghte, ffor þou duse no wirchipe to Hym. Thou makes þe for to kysse His mouthe by deuocione and gastely prayere, bot þou tredis apone his fete and defoules þame, in als mekill als þou will noghte tente to thaym for neclygence of þi-selfe of whilke þou hase takyne cure. This me thynke. Neuer-*the-lesse* if þou thynke þat þis es noghte sothe, for it ware a fayrere offyce to wyrchype þe heuede of Hyme, as for to be alday ocupiede in meditacyone of His manhede, þan for to go lawere to oper werkes and make clene his fete, as for to be besy bathe in thoghte and dede aboute þe helpe of thyn euencristene in tyme—me thynke noghte so as vn-to þe. Sothely He will cune the more thanke for meke wascheynge of his fete whene thay ere righte foule and stynkyng appone the þan for all þe precyouse payntyng and þe arraynge þat þou haue made aboute his heuede by mynde of his manhede. ffor it es faire enoghe and nedis noghte mekill to be arayede of þe. Bot his fete and his oper membris, that ere thi sugetts and thyne euencristyne, ere sumtyme euyll arrayede and had nede for to be lukede to and holpyne by þe, *and* namely *sene þou erte* bowndene þare-to; and for thaym will He cun the mekill thanke if þou will mekely and tendirly luke þame. ffor þe mare lawe seruyce þat þou duse to þi Lorde, for lufe of Hyme, vn-to any of His membris, whene nede and rightwysnes askes *with* a glade meke herte, the mare pleses þou Hyme: thynkand þat it ware enoghe for þe for to be at þe leste degre *and* laweste state sen it es His will at it be so, ffor it semys, sen He hase putt þe in þat state, for to *trauelle* and *serue oper mene* þat it es His will þat þou suld fulfill it at thi myghte. This ensample I say to þe noghte for þou duse noghte þus as I say, ffor I hope þou duse þus and better, bot for I walde þat þou sulde do þus gladly, and noghte for to leue sumtyme gastely ocupacyone and entermete þe *with* werldly besynes in wyse keynge and dispendyng of thi werldly gudes, and gud rewlyng of þi seruantes and þi tenauntes, and in oper gude werkes doynge, vn-to alle þine

He will not thank you for devotion to himself, if you neglect his poorer members.

But for care for them he will give thee great thanks.

I say not this because you do not so, but to encourage you.

euencristene at þi myghte. Bot for þat þou sulde doo bathe in dyvers tym with a gud wille, þe tane and þe toþer, if þou myghte; as if þou hade prayede and bene ocupiede gastely þou sall aftir certeyne tyme breke of þat, and þou sall besyly and gladly ocupye þe in sume bodily ocupacione vnto thyne euene cristene. Also when þou hase bene besye owtwarde a while with thi seruantes or with oper mene profitably, þou sall breke offe and come agayne to þi prayers and thi deuocyon after Godd gyfs þe grace, and so sall þou put away by grace of oure Lorde sleuthe, ydilnes, and vayne riste of thi selfe þat comes undir coloure of contemplacione and lettes þe sumtyme fra medfull and spedfull ocupacione in owtwarde besynes, and þou sall be ay wele ocupiede ouþer bodily or gastely. Thare-fore if þou will do wele þou sall gastely als as Jacob did bodily. Haly Write saise þat Jacob whene he begane for to serue his mayster Labane he couete Rachelle his mayster doghter to his wyfe for hir fairehede, and for hir he seruede. Bot whene he wende to hafe hade hire to his wife he tuke firste Lya þe toþer doghter in stede of Rachelle and aftirwarde he tuke Rachelle and so he hade bathe at þe laste. By Jacob in Haly Writt es vndirstande ane ouerganger of synnes. By pise two wymmene ere vndirstandene as Sayne Gregor saise, two lyfes in Haly Kyrke, actyfe lyfe and contemplatyfe. Lya es als mekill at say as trauihouse, and betakyns actyfe lyfe. Rachelle syghte of begynnynge, þat es Godd, and betakyns lyfe contemplatyfe. Lya was frwtefull bot scho was sare eghede. Rachelle was faire and lufely bot scho was barrayne. Than righte as Jacob couetid Rachelle for hir fairehede and neuer-þe-lesse he had hir noghte, whene he walde, bot firste he tuke Lya and aftir-warde hir, righte so, ilk mane, turnede by grace of compunccyone sothefastly fra synnes of þe werlde and of þe flesche, vn-to þe seruyce of Godd and clennes of gude lyffynge, hase gret desyre and gret langynge for to hafe Rachelle, þat es for to hafe ryste and gastely swetnes in deuocyon and contemplacione, for þat es so faire and so lufely. And in hope for to hafe þat lyfe anely he disposes hym for to serue oure Lorde wyth all his myghtes. Bot ofte whene he wenes for

Both forms of duty are true spiritual occupation.

The remembrance of this will prevent waste of time in contemplation.

You must be like Jacob, who was obliged to take Leah before Rachel.

By Jacob is meant one who overcomes sins. Leah and Rachel are the two sorts of lives, active and contemplative.

Those that desire Rachel are often first obliged to take Leah.

But afterwards Rachel is given.

You must take both the lives.

Thus shall you be like Jacob, an overcomer of sins, and then Israel, that is, one that sees God.

You may desire the life contemplative but you must use the life active.

Therefore be not sad if worldly business takes you from your devotion, but do it as for Christ and it shall be spiritually profitable to you.

to haue Rachelle, pat es riste in deuocione, oure Lorde suffers hym firste to be assayedede wele and trauelde with Lya, pat es ouper with gret temptacions of þe werlde or of þe deuelle, or ells with oper werldly besynes bodily or gastely in helpyng of his euencristyne. And whene he es wele trauelde with þam and nerhande ouer-comene, than oure Lorde gyffes hym Rachelle pat es grace of deuocione and riste in concience. And so hase he bathe Rachelle and Lya. So sall þou do after ensaumple of Jacob, take pise two lyfes actyfe and contemplatyfe sen Godd hase sett the bathe þe tane and þe toper. By þe taa lyfe, pat es actyfe, þou sall bryngge furthe fruyte of many gude dedis in helpe of thyne euencristene. And by þe toper þou sall be made and bryghte and clene in þe behaldyng of souerayne bryghtenes, pat es Godd, begynnyng and ende of all pat es made. And þan sall þou be sothefastly Jacob and ouerganger and ouercommere of all synnes, and after by þe grace of Godd thi nam sall be chaungede, as Jacobe name was turnede in-to Israel. Israel es als mekill at say als a mane seande Godd. Than if þou be firste Jacob and discretly will vse pise two lyfes in tyme, þou sall be aftir Israel pat es verray contemplatyfe. Ouper in pis lyfe he will delyuer þe and make þe free fra charge of besynes, whilke þou ert boundene to, or ells after pis lyfe fully in þe blysse of Heuene when þou comes thedire. Contemplatyfe lyfe es faire and medfull and þare-fore þou sall aye haue it in desyre. Bot þou sall haue in vseynge mekill þe lyfe actyfe for it es so nedfull and so spedfull. And þare-fore if þou be putt fra thi reste by deuocione whene þe ware leueste be stille þar-at, by thy childire, thy seruantes, or by any of thyne euencristene, for þaire profyte or ese of þaire hertes skilfully askide, be noghte angry with þame, ne heuy, ne dredfull as if Godd wald be wrathe with the pat þou lefte Hym for any oper thyng, ffor it es noghte so. Bot lightly þou leue of thi deuocione wheyþer it be in prayers or in meditations, and goo do thi dett and þi seruyse to þine euencristene als redily als as if oure Lorde hymselfe bade þe do so. And suffire mekely for his lufe with-owttene gruchyng if þou may, and dissese and trubbyng of þi herte by-cause of mellyng with

swylke besynes, ffor it may fall *sumtyme* þat þe trublyere þat þou hase bene owtwarde *with* actyfe werkes, the mare brynnande desyre þou sall hafe to Godd, and þe more clere syghte of gostely thynges by grace of oure Lorde in deuocyone when þou comes þare-to. ffor it faris *þer-by* as if þou hade a littill cole and þou walde make a fyre þare-with and ger it bryne. Thou wald fyrste lay to stykkes and ouer hille þe cole, and if it semyd as for a tyme þat þou sulde qwenche þe cole *with* þi stykkes neuer-þe-lesse whene þou hase habedyne a while and after blowes a lyttill, onane sprynges a grete flawme of fyre, for þe stykkes ere *turnede* to fyre. Righte so gastely, thi will and thi desyre þat þou hase to Godd it es, as it ware, a littill cole of fyre in þi saule, ffor it gyffes to þe *sumwhate* of gostely hete and gostely lyghte, bot it es full lyttill, ffor ofte it waxes colde and *turnes* to fleschely riste, and *sumtyme* into ydilnes. ffor-þi it es gude þat þou putte þare-to stykkes, þat ere gud werkes of actyfe lyfe. And if so bee þat þire werkes as it semes, for a tyme lette thi desyre þat it may noghte be so clene ne so feruente as þou walde, be noghte to dredfulle þare-fore, bot habyde and suffire a while, and so blawe at þe fyre, þat es, fyrste do thi werkes and go þane allane to þi prayers and thi meditacyons, and lifte vp thi herte to Godd, and pray Hym of His gudnes þat He will accepte thi werkis þat þou duse to His plesance. Halde þou þam as noghte in thyne awene syghte, bot anely at þe mercy of Hym. Be a knowe mekely thi wrechidnes and thi frelte, and arett all thi gude dedis sothefastely to Hyme in als mekill als pay ere gude, and in als mekill als pay ere badde, noghte *donne* *with* all þe circumstance þat ere nedfull vn-to gude dedis, for defaute of discrecione, put tham vn-to thi selfe. And for þis meknes sall all thi dedis *turne* in-to flawme of fyre as stykkes laide apone þe cole. And so sall gude dedis owtwarde noghte hyndire thi deuocyone, bot rayþer make it mare. Oure Lorde sayse in Haly Write þus ‘Ignis in altare meo *semper* ardebit et sacerdos mane surgens subiciet ligna ut ignis *non* extynguatur.’ Fyre, he sayse sall bryn in myne antir and þe priste rysande at morne sall putt undire stykkys þat it be noghte qwenched. This fire es lufe and

The good works of active life are like the sticks which cause the coal to burn.

Fear not that God will not accept the works done to please him.

Your good deeds will not hinder your devotion, but rather make it more.

The fire of devotion must be fed with divers sorts of fuel.

One is learned in Holy Writ and doctors' saws. Another being unlettered must be content with bodily deeds.

As you have received a spark of this fire you must nourish it with fuel.

This fire is the desire for God.

desire to Godd in saule whilke lufe nedis to be nureschede and kepide by laynge to of stykkis þat it goo noghte owtte. These stykkes ere of dyuerse matire; some ere of a tre and some er of anoþer. A mane or a womane þat es letterede and hase vndirstandyng in Haly Writt if he hafe þis desire of deuocione in his herte, it es gude vn-to hym for to gedire hym stekkis of haly ensaumpills and saynges of oure Lorde by redynges of Haly Write, and noresche þe fyre *with* thaym. Anoþer mane or a womane unletterede may noght so redyly hafe at his hand Haly Writt and doctours sawes, and for-thi it nedis to hym to do many gud werkis owtewarde to his euene cristyne and kyndill þe fire of lufe *with* thame. And so it es gude ilke mane in his degre, aftir he es disposede, þat he gette hym stykkes of a thyng or of oþer, ouþer prayers or gude meditacyons or redynges in Haly Writt, or gude bodily wyrkynges for to nuresche þe desire of lufe in his saule þat it be noghte qwenchede; ffor þe affecccione of lufe es tendir and lyghtly will vanysche awaye, bot if it be wele kepide and by gud dedis bodyly or gastely contenually nuresched. Now þane sene oure Lorde hase sente in-to thi herte a littill sparke of his blysside fire þat es hym-selfe, as Haly Writt saise 'Deus noster ignis consumens est,' oure Lorde es fyre wastande—ffor as bodily fyre wastes all bodily thynges þat may be wastyde, righte so gastely fyre, þat es Godd, wastis all maner of syne whare so it fallis, and for-thi oure Lorde es lykkende to fyre wastande—I pray þe hertly dere syster incresche þis fire. This fire es noghte ellis bot lufe and charyte; þis hafe He sent in till erthe as He saise in the Gosepelle 'Ignem veni mittere in terram, et ad quid nisi ut ardeat.' I am comene, He saise, for to send fyre of lufe intill erthe, and whare-to þat it suld bryne. That es Godd hase sent fire of lufe þat es gude desyre and a grete will vn-to plesse Hyme in-to manes saule and vn-to þis ende þat a mane suld knawe it, kepe it, noresche it and strenghe it and be sauede thare-by. The more desire þat þou hase vn-to Hyme þe more es this fyre of lufe in the. The lesse þat thi desire es þe lesse es þis fire. The mesure of þis desyre how mekill it es, noþer in thi selfe ne in na noþer knowes þou noghte, he no mane

of hym-selfe, bot Godd allone þat gyffes it ; and for-thi dispyte noghte *with* þi selfe as if *pou* wolde knawe how mekille thi desire es, bot be besy for to desyre als mekill als *pou* may bot noghte for to wete þe mesure of thi desyre. Sayne Austyne saise þat þe lyfe of euer ilk a gude Cristyne mane es a contennelle desire to Godd, and þat es of a gret vertue, ffor it es a gret crying in þe erris of Godd ; þe more þat *pou* desires þe heghere þou cries, þe better þou prayes, þe wyseleere þou thynkis. And what es þis desire ? Now, sothely, na thyng bot a lathynge of all þis werldis blysse, of all fleschely lykynges in thi herte, and a qwemfull langynge *with* a thristy zernyng to heuenly joye and endles blysse. This, thynke me, may be callid a desire of Godd. If þou hafe þis desire, as I hope sekirly þat þou hase, I pray the kepe it wele and noresche it wysely, and whene þou sall pray or thynke make þis desire begynnynge of alle þi werke for to encesse it. Luke after na noþer bodily swetnes noþer sownyng ne sauourynge, ne wondirfull lyghte, ne aungells syghte, ne if oure Lorde hym-selfe as vn-to þi syghte walde appere to þe bodily, charge it bot a lytill, bot at all thi besynes be þat þou myghte fele sothefastly in thi thoghte a lathynge and a full forsakyng of all maner of syne and of unclennes, *with* a gastely syghte of it how foule how vggly and how paynfull þat it es ; and at þou myght hafe a myghty desyryng to vertus, to mekenes, to charite, and to the blysse of Heuene. This, thynke me, ware gastely comforth and gastely swetnes in a man's saule, as for to hafe clennes in concience fra wikkidnes of all werldly vanyte *with* stabill trouthe, meke hope, and full desyre to Godd. How so euer it es of oþer conforthes and swetnes me thynke þat swetnes sekire and sothefaste þat es felid in clennes of concyence by myghty forsakyng and lathyng of all syne and by in-ward syghte, by feruent desyre of gastely thyngis, and oþer confortes or swetnes or any oþer maner of felyng, bot if þay helpe and lede to þis ende, þat es, to clennes in concience, and gastely desyre of Godd, ere noghte full sekire for to reste one. But now may þou aske wheþer this desyre be lufe of Godd. As vn-to þis I say þat þis desire es noghte *propirly* lufe, bot it es a begynnynge, ffor lufe

And it consists in earnest longing for heavenly things and despising of this world.

This must needs bring comfort and blessing to the soul.

But this desire is not the full love of God but only the beginning of it.

propirly es a full cuppilynge of þe lufande and þe lufed to-gedyre as Godd and a saule in-to ane. This cuppilyng may noghte be had fully in this lyfe bot anely in desyre and langyng þare-to, as if a mane lufe anoper whilke es absent he desyris gretly his presence for to hafe þe vus of his lufe and his likyng. Righte so gostely, als lang als we erre in þis life oure Lorde es absente fra vs þat we may noþer se Hym ne here Hyme ne fele Hym als He es, and þare-fore we may noghte hafe þe vis of His lufe here in fulfilling. Bot we may hafe a desyre and a guet zernyng for to be present to Hym, for to se Hym in His blysse, and to be anede to Hym in lufe. This desyre may we hafe of His gyfte in þis life by þe whilke we sall be safe ffor it es lufe vn-to Hym as it may be hade here. This Sayne Paule saide, ‘*Scientes quidem dum sumus in hoc corpore pregravamur a Domino, per fidem enim ambulamus et non per speciem, audemus autem et bonam voluntatem habemus magis pregrauari a corpore et presentes esse ad Deum, et idcirco intendimus siue absentes siue presentes placere illi.*’ Sayne Paule sais þat als lange als we ere in þis body we ere pilgrymes fra oure Lorde, þat es we ere absent fra heuene in þis exile, we go by trouthe, noghte by syghte, þat es we lyff in trouthe noghte in bodily felyng; we dare and hase gud will to be absent fra þe body and be present to Godd, þat es, we for clenness in concyence and sekire trouthe of saluacyone dare desyre gastely absence fra oure body by bodily dede and be present to oure Lorde. Neuer-þe-les for we may noghte zitt, þer-fore we stryfe wheþer we be absent or present for to plesse Hyme, and þat es we stryfe agayne synnes of þe werlde and likynges of þe flesche by desyre to Hyme for to bryne in þis desire all thynges þat lettes vs fra Hym. 3it askes þou wheþer a mane may haue þis desire contenually in his herte or noghte. Þe thynke nay. As to þis I may say as me thynke, þat þis desire may be hadd as for þe vertu and profite of it in habyte contenually, bot noghte in wyrkyng ne vsesyng, as by þis ensample. If þou ware seke þou sulde haue as ilke mane hase a kyndly desire of bodily hele contenually in thi herte, what so þou dide, wheþer þou slepe or þou wake, bot noghte ay ylyke, ffor if þou

The perfect love of God cannot be reached in this world.

In this world we must walk by faith, not by sight.

Neither can the desire of God be always present to us consciously, but it may in habit.

slepande or elles wakande thynke of *sum* werldly thyng *þan* hafe *pou* þis desire anely in *habite* noghte *in* wyrkyng, bot when *pou* thynkes of þi seknes and of thi bodily hele *þan* hase *pou* it in vssyng. Righte so gostely es it of desyre to Godd. He þat hase þis desyre of þe gyfte of Godd, þofe he slepe or ells thynke noghte of Godd bot of werldly thynges, 3it he hase þis desyre in habyte of his saule vntill syne dedly. Bot whene he thynkes of Godd or of clenens of lyffynge, or of joyes of Heuene, than wirkkis his desyre als lange als he kepis his thoghte and his entente to plesse Godd *ouþer* in *prayer*e or in *meditacyone* or in any *oper* gud dede of actyfe lyfe. Thane es it gude þat all *oper* besynes be for to stire þis desire and vse it be discrecyone, now in a dede now in a-*noþer* after we ere disposede and hase grace to. This desire es rute of all thi wirkkynges; ffor wete *pou* wele whate gude dede it be þat *pou* dose for Godd, bodily or gostely, it es ane vsyng of þis desyre; and *þer*-fore when *pou* duse a gude dede, or *prayer*s, or thynkis of Godd, thynk noghte in thi herte doutande *wheþer* *pou* desires or noghte, ffor þi dede schewes thi desyre. Sume ere vnkouande and wenes þat þay desire noghte Godd, bot if þay be ay criande ef Godd *with* wordis of þaire mouthe, or elles in their hertis by desyrand wordes, as if þay said thus. ‘A Lorde brynge me to Thi blysse.’ ‘Lorde make me safe’ or swylke *oper*. The wordis ere gude *wheþer* þay be sowned in þe mouthe, or eles *four*mede in þe herte, ffor þay stire a mans herte to þe desyryng of Godd. Bot *neuer*-þe-les, *with*-owttene any swylke wordes, a clene thoghte of Godd or of any gostely thyng, as of vertue or of þe manhede of Criste, of þe joyes of Heuene, or of vndirstandyng of Haly Writte, *with* lufe, may be bettire þan slyke wordis. ffor a clene thoghte of Godd es sothefaste desyre to Hym, and þe mare gastely þat thi thoghte es, þe mare es thi desire, and for-thi be *pou* noghte in dowte ne in were when *pou* *prayer*s or thynkes one Godd or ells duse any owtwarde dedis to thyne eueneristyne, *wheþer* *pou* desyres Hym or noghte, ffor thi dedis schewes it. *Neuer*-þe-les if it be so þat all thi gude dedis bodyly and gastely ere a schewyng of thi desire to Godd, 3it es *þer* a *dyuersite*

And this habit is exercised in all religious actions.

Some foolishly think that they cannot have this desire of God except they are continually calling upon Him.

Good deeds prove the existence of the desire.

Especially the deeds of contemplative life.

I will endeavour to tell you something as to the way of nourishing this desire.

Think over the sins which you have committed.

And pray for your fellow-creatures.

Which is a precious ointment to the soul.

by-twyx gastely *and* bodily dedis, ffor dedis of contemptlyfe lyfe er properly and kyndly wirkyng of pis desire, bot owtwarde dedis ere noght so, and for-thi whene pou prayes or thynkes one Godd thi desire to Godd es mare hale, mare feruent, and mare gastely þan whene pou duse oþer dedis vn-to thyne euencristyne. Now þan if pou aske how pou sall kepe this desire and norische it, a litill I sall tell the, noghte for pou sall vse þe same *fourme* all way as I say, bot for pou sall hafe, if nede be, some wyssyng for to rewle the in thyne ocupacyone. ffor I may noghte, ne I cane noghte, tell the fully what es beste ay to þe for to vse, bot I sall say to þe *sumwhate* as me thynke. One nyghtis, aftir thi slepe, if pou will ryse for to serue thi Lorde, thou sall fele thi-selfe firste fleschely heuy, and *sumtyme* lusty, than sall pou dispose the for to pray or for to thynke som gude thoghte for to qwykkyne thi herte to Godd, and sett all thi besynes firste for to drawe vp thi thoghte fra werldly vanytes and fra vayne ymagynacyonns fallande in-to thi mynde, þat pou may fele *sum* deuocyone in thi saying, or ells, if pou will thynke of gostely thynges, þat pou be noghte letted *with* swylke vayne thoghtes of þe werlde or of þe flesche in thi thynkyng. Thare ere many maners of thynkynges, whilke ere beste to þe I cane noghte say, bot I hope þe whilke pou felis maste sauour in and maste riste for þe tyme it es beste for the. Thow may if pou wille *sumtyme* thynke ouer thi synnes be-fore donne and of thi freeltes þat pou fallis in ilke day, and aske *mercy* and forgyfnes for thaym. Also aftir this pou may thynke of synnes and of wrechidnes of thyne euencristene bodily and gastely *with* pete and of *compassione* of thaym, and cry *mercy* and forgyfnes for thayme als tendirly als iff þay ware thyne awene, and þat es a gude thoghte, ffor I tell þe for-sothe pou may make oþer mens synnes a *precyouse* oynement for to hele *with* thyne awene, saule when pou hase mynde of thaym. This oynement es *precyouse* all if þe spycery in it-selfe be noghte full clene, ffor it es taicle made of venym for to distroye venym, þat es to saye thyne awene synnes and oþer mens also broghte in-to þi mynde if pou bete þam wele with sorowe of herte, pete and *compassione*, pay *turne* vn-to taicle whilke makes thi saule

hale fra dryde and envye and brynges in lufe *and* charite to thyne euencristene. This thoghte es gude sumtyme for to hafe. Also þou may hafe mynde of þe manhede of oure Lorde in his byrthe or in his passionē or in any of his werkes, and fede thi thoghte *with* gastely ymagynacyone of it for to stirre thyne affeccionē to mare lufe of Hyme. This thoghte es gude and spedfull, namely when it commes frely of Goddes gyfte *with* deuocyone and feruour of þe spirite. Elles if a mane may noghte lightly hafe sauour ne deuocyone in it I halde it noghte spedfulle þane to a mane for to prese to mekill þare-till as if he walde gete it by maystry. ffor he sall mowe breke his heuede and his body and he sall neuer be þe nerre. ffor-thi me thynke vn-to þe it es gude for to hafe in mynde his manhede sumtyme, and if deuocyone and sauour cume *with* alle kepe it and folowe it for a tyme, bot leue of sone and hyng noghte to lange þare-appone. Also if deuocyone cum noghte *with* mynde of þe passionē stryne noghte to prese to mekill þare-after. Take esyly þat will cume and go furthe to some oþer thoghte. Also oþer þar bene þat ere mare gostely, as for to thynke of *vertus* and for to se by lyghte of vndirstandyngē what þe vertu of mekenes es and how a mane sulde be meke. Also what es pacyence and clenness, rightwysnes, chastyte, and sobirte, and swylke oþer, and how a man sulde gett all thiese *vertus*, and by swylke thoghtes for to hafe gret desire and langgyng to pise *vertus* for to hafe thayme, and also for to hafe a gastely syghte and þe desyre of pise *vertus*. A saule sulde mowe fele grete comforthe if a man had *grace* of oure Lorde, *with*-owttene whilke *grace* a man's thoghte es halfe blynde *with*-owttene sauour of gastely swetnes. Also for to thynke of þe sayntes of oure Lorde, of Appostills, Martirs, Confessours and haly virgyns, byhalde inwardly thaire haly lyffyngē, þe *grace* and þe *vertus* þat oure Lorde gafe þam here liffande, and by þis mynde for to stirre thyn awene herte to take ensaupille of þame vn-to better lyffyngē. Also the mynd of oure Lady Saynt Marie abowne all oþer sayntes, for to see by gostely eghe þe abowndance of *grace* in hire haly saule whene scho was here lyffand þat owre Lorde gafe hir allane passande all oþer creatours; ffor in

Also meditate upon the incarnation of our Lord.

But do not force yourself too much to these thoughts.

Also meditate upon the different virtues.

And on the lives of the Saints, Martyrs, and Confessors.

Specially of our Lady Saint Mary.

Who had all virtues in perfection.

hir was full-hede of all vertus *with*-owt^htyne weme of synn. Scho had fulle mekenes and *perfit* charite, and fully *with* pise þe bewte of alle *oper* vertus so hally þat þare myghte no styrrynge of pride, envie, ne wrethe, ne fleshely lykynge, ne no manere of syne enter in-till hir herte ne defoule þe saule in no perty of it. The behaldynge of þe fairehede of þis blyssid saule sulde stirre a mans herte vn-to gostely comforthe gretly, and mekill mare þan abowne þis þe thynkynge of þe saule of Ihesu oure blyssid Lorde, the whilke was aned fully to þe Godhede, passand *with*-owt^htyne *comparisone* oure Ladye and all *oper* creaturs. ffor in þe persone of Ihesu er two kyndis, þat es Godd *and* mane, fully anede togedir. By þe vertu of this blysfull anynge whilke may noghte be saide ne *consayued* be manes wit, the saule of Ihesu ressayuede þe fulhede of wysedome and lufe and all gudnes, as þe Appostill saise: ‘Plenitudo divinitatis inhabitavit in *ipso* corporaliter;’ þat es þe Godhede was anede fully to þe manhede in þe saule of Ihesu and so by þe saule duellide in þe body. Þe mynde of þe manhed of oure Lorde on þis wyse þat es for to behalde þe vertus and þe *ouer*-passande grace of þe saule of Ihesu, sulde be *con*-fortheabill to a mans saule. Also mynd of þe myghte of þe wysedome *and* þe gudnes of oure Lorde in all his creaturs, ffor in als mekill als we may noghte see Godd fully in hym-selfe her lyffande, ffor-thi we sall be-halde hym, lufe hym and dred hym, and wondire hys myghte and his wysdome and his gudnes in his werkes and his creaturs. Also for to thynke of þe mercy of oure Lorde þat he hase schewed to þe and to me and to all synfull kaytyfes þat hase bene combirde in synne, speride so lange in þe deuells prisone, how oure Lorde sufferde vs pacyently in oure syne and tuke na vengeance of vs as he myghte ryghtfully hafe donne, and putt vs till helle, if his mercy had noghte lettide hym, bot for lufe he sparede vs, he had pete of vs, and sente his grace in till oure hertes and callid vs owte of oure syne, and by his *grace* hase turnede oure will hally to hyme for to hafe hym and for his lufe to for-sake all *maner* of syne. The mynde of þis mercy and þis gudnes made *with* *oper* circumstance mo þan I can or may reherse now bringes in-to my saule grete triste in oure

But above all the character of Jesus, who was a union of God and man.

And of the great works of God.

And of the mercy which the Lord has shewed to us.

Lorde and full hope of saluacyone, and it kyndylls desire of lufe myghtily to þe joyes of Heuene. Also for to thynke of þe wrechidnes þe mischeues and þe perills, bodily and gastely, þat fallis in þis lyfe, and after þat for to thynke of þe joyes of Heuene how mekill blysse þare es and how mekill joye, ffor þare es no syne, no sorowe, no passione, no payne, no hungre, no thriste, no sare, no sekenes, no dowte, no drede, no schame, no schenchipp, no defaut of myghte, ne lakkyng of lyghte, ne wantynge of will ; bot thare es souerayne fairenes, lyghtenes, strenghe, fredom, hele, lykynge ay-lastande, wysedome, lufe, pees, wirchipe, sekirnes, ryste, joy and blysse *with-owttene* ende. The more þat þou thynkis and felis þe wrechidnes of þis þe more frequently sall þou desire þe joye and þe riste of þat blyssede lyfe. Many men er couetouse of werldly wyrchips and erthely reches, and thynkes nyghte and day, dremande and wakande, how and what maner þay myghte wyn þare-to, and for-getes þe mynde of thaym selfe of þe paynes of helle and of þe joyes of Heuene. Sothely þay are noghte wyse, thay ere lyke vn-to þe childir þat rynnes aftire butterflyes, and for þay luke noghte to thaire fete þay fall sumtyme and brekes þaire legges. What es all þe wirchipe and þe pompe of þis werlde in reches and jolyte bot a buttirflye ? Sothely noghte elles and ȝitt mekill lesse. Thare-fore I praye þe be þou couetouse of þe joyes of Heuene and þou sall hafe wirchepe and reches þat euer more sall laste. ffor at þe laste ende whene werldly couetouse mene brynges no gud in thaire handis, for all þe wirchips and rechesse er *turned* to noghte saue sorowe and payne, thane sall heuenly couetous mene þat forsakes trewly all vayne wyrchips of þis werlde, or ells if þay hafe wirchips *and* reches þay sett noghte þaire lykynge ne þaire lufe in thaym, bot ay in drede, in meknes, in hope, and in sorowe sumtyme, and habydes þe mercy of Godd patiently, þay salle þane hafe fully þat þay hafe couetid, for thay sall be coround as kynges and sitt vpe *with* oure Lorde Ihesu in þe blysse of Heuene. Also þar are many *oper* meditaacyons mo þan I kan say whilke oure Lorde puttis in-to a man's mynde for to stirre þe affeccyone and resone of þe saule to lathe vanytes of þis werlde and for to desyre þe

Also meditate upon the wretchedness of this life and the joys of Heaven.

Many are eager for the things of this world, like children running after butterflies.

But be thou covetous of the joys of heaven.

There are many other meditations, which I cannot here enumerate.

joyes of Heuene. These wordes I saye to þe noghte as I had fully schewede þese maners of meditacions as þay ere wrought in a manes saule, bot I touche thaim to þe a lyttill for þou sulde by þis littill vnderstande þe more. Noghte for-thi me thynke it es gude vn-to þe þat when thou disposes þe for to thynke of Godd as I hafe be-fore saide, or one oþer wyse, if thi herte be dulle and myrke and felis noþer witt ne sauour ne deuocoyone for to thynke, bot anely of a naked desyre *and* a wayke wille, þat þou walde fayne thynke of Godd bot þou can noghte, þan I hope it es gud to þe þat þou stryue noghte to mekill *with* thi selfe, as if þou walde by thyne awene myghte ouercome thi selfe, for þou myghte lightly ffall so in-to more myrknes, bot if þou ware þe more slye in thi wirkyng; and for-thi I hald it than moste sekyre vn-to þe for to say thi pater noster and pine Aue Maria or þi matyns, or ells for to rede apone thi sauter, for þat is euer more a sekyr standarde þat will noghte faile, who so may cleue þer-to he sall noghte erre, and if þou may by prayenge gete deuocoyone, than, if þi deuocoyone be anely in affeccione, þat es in a grete desire to Godd *with* gastely delyte, halde furthe thi saynge *and* brek noghte lyghtely off, ffor it ffallis þat praynge *with* þe mouthe getis and kepis feruour of deuocione, and if a man cesse of saynge deuocoyone vanysche away. Neuer-þe-les if deuocione of prayere bryngte to thi herte gastely a thoghte of þe manhed of oure Lorde, or of any oþer before-said, and þis thoghte sulde be lettide by þi saynge, þan may þou cesse of saynge and ocupye þe in meditacyone, vntill it passe away. Bot of certayne thynges the by-houes be-warre in þi meditacione. Sum sall I tell þe. Ane, þat when þou hase had a gastely thoghte ouþer in ymagynyng of þe manhede of oure Lorde or of swylke bodily thynges, and þi saule hase bene fedd and comforthid þer-with, and passes away by þe-selfe, be þou noghte to besy for to kepe it still by maystry ffor it sall þan turne to pyne and to bitternes. Also if it passe noghte away bot duellis still in thi mynde by any trauell of þi selfe, and þou for comforth of it will noghte leue it, and þer-fore it reuys the fra þi slepe on nyghtys, or elles on dayes fra oþer gud dedis, þis es noghte wele, thou sall wilfully breke of

If you find your heart dull and dark break off your meditation and say your Pater Noster and Ave, or read your Psalter.

If these exercises bring to your heart a devout thought you may entertain it.

Yet strive not too much to retain such a thought.

And do not suffer it to interfere with your rest or your duties.

whene askis. 3a sumtyme when *pou* hase maste deuocoyone and ware latheste for to leue it, as whene it passes resonabille tyme or ells it *turnes* to dissesse of thyne euencristene, bot if *pou* do so elles *pou* dusse noghte wysely as me thynke. A werldly mane or womane *pat felis* noght *peraunter* deuocoyone twys in a 3ere, if he felid by *pe grace* of oure Lorde *compuncyone* for his synnes, or elles by a mynde of *pe passione* of oure Lorde, *þofe* he ware put fra his slepe a nyghte or two or thre vn-till his heued werke, it es no force, for it comes to *pame* seldome; bot to the, or to a-noþer mane or woman *pat* hase this *maner* of wirkyng in custome, as ware ilke *oþer* day, it es spedfull for till hafe discrecyone in *3our* wyrkyng, noghte fully fall *þer-to* for to folow it als mekill als will come. And I halde *pat* it es gud to *þe* for to vse *þis maner* in what deuocoyone *pat pou* be, *pat pou* hyng nogt to lange *þare-appone* ouþer for to put *þe* fra thi mete or thi slepe in tyme, or for to disesse any *oþer* mane vnskilfully. The wyse man sayse, ‘*Omnia tempus habent.*’ *Pat* es all thyngis hase tyme. An *oþer* thyng es this *pat þe* by-houys be-warre off. If thi thoghte be ocupied in ymagynacyone of *þe* manhede of owre Lorde or in any swilke *oþer*, and after this *pou* erte besy with all *þe* desire of thi herte for to seke knawynge or felyng mare gastely of *þe* Godhede, prese noghte to mekill *þar-after*, ne suffire noghte thi herte fall fra *þe* desire as if *pou* ware abydande or gapand after *sum* qwent stirryng, or *sum* wondirfull felyng vthire *þan pou* hase had. Thou sall noghte do so. It es ynoghe to me and to *þe* for to haue desyre *and* langynge to oure Lorde, and if he will of his fre grace, ouer *þis* desire, send vs of his gostely lyghte and opyne oure gostely eghene for to se *and* knawe more of Hym *þan* we hafe had be-fore by comone trauell, thanke we Hym *þar-of*, and if He will noghte for we er 3it noghte meke ynoghe, or ells we er noghte disposede by clennes of lyffyng in *oþer* sydis for to ressayue his grace, than sall we mekly knawe oure awene syne and wrechednes, and hald vs payed with *þe* desyre *pat* we hafe to Hyme, and with oure comone thoghtes *pat* may lyghtly fall vudir oure ymagynacione, as of oure synns, or of Cristes passione, or of swilke *oþer*; or ells

It is not with you as with those worldly people who only feel devotion once or twice in a year.

Hang not too long upon any one point of devotion.

Nor strive to push the imagination too far.

But be humbly instructed of Christ as far as He will teach you.

For it is presumption of our own wit to press too far into divine mysteries.

with prayers of þe sauter, or sum oper and loue Hym *with* all oure hert þat He will gyff vs þat. If þou do oper wyse þou may lyghtly be by-gyled by þe spiryte of oure errour, ffor it es presumptione a man by his awene wytt for to prese to mekill in-to knawying of gastly thynges, bot if he felid plente of *grace*, ffor þe wyse man saise þus, 'Scrutator maiestatis opprimetur a gloria.' þat es to say Raunsaker of þe myghte of Godd and of His Maieste *with*-owttene gret clenness and mekness sall be ouerlayde and oppreside of Hym-selfe¹.

X.

[THE VIRTUE OF OUR LORD'S PASSION.]

All men lie under sin, but

the greatest sin can be forgiven to the true penitent through the Passion of Jesus.

Wit thou wele dere ffrende þat þof þou had neuer done syne with thi bodi, dedly, ne venyall, bot anely this þat es called orygynall, for it es þe firste syne, and þat es the lossyng of thy ryghtwysnes whilke þou was mad in, suld þou neuer hafe bene safe if oure Lord Jhesu Criste by his passione had noghte de-lyuerde the and restorede þe agayne. And þou sall wit þat þou, be þou neuer so mekill a wreche, hafe þou done neuer so mekill syne, for-sake thi selfe and all thi werkes gude *and* ill, cry mercy and aske anely saluacyone by þe vertu of his precyouse passyone mekly and tristely, and *with*-owtten dowte þou sall haf it, and fra this orygynall syn and all oper þou sall be safe. 3a and þou sall be safe as ane ankir incluse, and noghte anely þou bot all cristene men *and* wymene þat trowes appone his passione and mekes þame selfe, knowande þaire wrechidnes, askand mercy and forgyfnes and þe fruyte of his precyouse passione, anely lawand þame-selfe to þe Sacramentes of haly kyrke, þof it be swa þat þay hafe bene cumbyrde in syne *and* *with* syne all þaire lyfe tyme, and neuer had felyng of gastely sauour or swetnes, or gastely knawynge of Godd, þay sall in this faith and in þair gud

¹ The Thornton MS. of this Treatise ends here. The Cambridge MS. has 19 more lines. The British Museum MS. stops considerably short of this. As the ending is marked in the Thornton MS., the additional matter in the Cambridge MS. has not been inserted.

will be safe by þe vertu of þe precyouse passione of oure Lorde Ihesu Criste, and com to þe blysse of Heuene. See here þe endles mercy of oure Lorde, how lawe He fallis to þe *and* to me and to all synfull caytyfs. ‘Aske mercy and hafe it.’ Thus said þe prophete in þe persone of oure Lorde, ‘*Omnia enim quicumque invocauerit nomen Domini saluus erit.*’ Ilke man, what þat he be, þat in-calles þe name of Godd, þat es to say askes saluacione by Ihesu and by his passione, he sall be safe. Bot þis curtasye of oure Lorde *sum* mene takes and erre safede *per*-by, and *sum* in traiste of his mercy and his curtasye lyffes still in þair synnes *and* wenys for to hafe it when þam lyst, and þan may þay noghte, ffor þay ere takyne or þay wit and swa þay dampne þam selfe. Bot now, sayse þou, if þis be sothe þou wondyrs gretly, for þat I fynde wretyne in *sum* haly mens saghes. *Sum* says, as I undir-stande, þat he þat cane noghte lufe þis blyssed name Ihesu ne fynd ne fele in it gastely joye and delitabilite, *with* wondirfull swetnes in þis lyfe here, ffor þe souerayne joy and gastely swetnes in þe blysse of Heuene he sall be aliene and neuer sall he com þar-to. Sothely þise wordes when I here thaym or redis þam stonyes me and makis me gretly ferd ffor I hope as þou sayse þat many by þe mercy of Godd sall be safe be kepyng of his *commandementes*, and by verray repentance of þaire euyll lyfe be-fore done, þe wylke felid neuer gastely swetnes ne inly sauour in þe name of Ihesu or in þe lufe of Ihesu. And for-thi I meruell me þe more þat þay say contrarye here-to as it semys. Als un-to þis I may say as me thynke, that their saynge if it be wele vndirstandene es sothe, ne it es noghte *contrarye* to þat that I hafe said, ffor þis name Ihesu es noghte ells for to say one Ynglische bot heler or hele. Nowe euer-ilk man þat lyffes in þis wrechid lyfe es gastely seke, ffor þaire es na man þat lyffis *with*-owttene syne, whilke es gastely seknes, as Sayne Ihon sayse of hym-selfe and *oper* perfite mene thus, ‘*Si dixerimus quod peccatum non habemus ipsi nos seducimus, et ca.*’ If we say þat we hafe na syne we begile oure-selfe and sothefastnes es noghte in vs. And for-þi he may neuer fele ne come to þe joyes of Heuene, vn-to he first be made hale of þis gostely seknes. Bot

But some are beguiled by their knowledge of this mercy into a presumptuous trust.

How then can some learned men declare that none can be saved who do not love the name of Jesus, when there is hope for all penitent sinners?

Their words if well understood are true.

þis gastely may na mane haf þat hase vse of resone, bot if he
 desire it and lufe it and hafe delite þar-in in als mekill als he
 hopis for to get it. Now þe name of Ihesu es noghte elles bot
 þis gastely hele. Whare-fore it es sothe þat þay say þat þar may
 na mane be safe bot if he lufe *and* lyke in þe name of Ihesu ffor
 þar may na mane be gastely hale bot if he lufe and desire gastely
 hele ; ffor ryght als a mane ware bodily seke þer ware nane
 erthely thyng sa dere ne so nedfull to hym, ne so mekill suld be
 desyrid of hym, als bodily hele (ffor þofe þou wald gyff hyme all
 þe rechis and þe wirchips of þis werlde and noghte make hym
 hale of þat þou myghte, þou plesid hym noghte)—ryghte so it
 es to a mane þat es seke gastely and felis þe payne of gastely
 seknes. Nathyng es so dere, so nedfull, ne so mekill desirid of
 hym als his gastely hele, and þat es Ihesu, withowtten whilke all
 þe joyes of Heuene may noghte lyke hym. And this es þe skill
 as I hope whi oure Lorde when he tuke mankynde for oure
 saluacyon, he walde noghte be called by na name betakenande
 his endles beyng, or his myghte, or his wysdome, or his ryght-
 wysnes, bot anely by þat that was cause of his commyng and þat
 was saluacyone of mans saule. Whilke saluacione was maste
 dere and maste nedfull to mane, and þis saluacyone betakens þis
 name Ihesu. Pan bi this it semes þat þer may na man be safe
 bot if he lufe Ihesu, ffor þer may na mane be safe bot if he lufe
 saluacyone, whilke lufe he may hafe þat lyfes and dyes in þe
 laweste degre of charite. Also I may say on a-noper wyse þat
 he þat cane noghte lufe þis blessed nam Ihesu *with* gastely
 myrthe, ne enjoye in it *with* heuently melodye here, he sall neuer
 hafe ne fele in þe blysse of Heuene þat fulhede of souerayne joye,
 þe whilke he þat myghte in þis lyfe by habondance of *perfitte*
 charite enjoye in Ihesu sall hafe *and* fele, and so may paire
 saynge be vndirstanden. Neuer-þe-les he sall be safe and hafe
 full mede in þe syghte of Godd, all if he be in þis lyfe in the
 laweste degre of charite by kepyng of Goddes commandementes,
 ffor Criste sayse in the Gospelle, ‘ In domo Patris mei mansiones
 multe sunt.’ In my fadir house erre many sere dwellynges.
 Sum are for *perfitte* saules, þe whilke in þis lyfe ware fulfillede of

For no man
 can be saved
 who desires
 not and loves
 not salvation,
 and Jesu is
 salvation.

It was for this
 reason that
 our Lord took
 that name.

Nor can any
 enjoy heaven
 who love not
 this blessed
 name here.

Yet a man
 can be saved
 who is in the
 lowest degree
 of love.

grace of þe Haly Gaste, and sang louyngs to Godd in contem-
placione of Hym *with* wonderfull swetnes and heuently *savour*.

Þise saules, for þay hade maste charite, sall haue hegheste mede in
þe blysse of Heuene, ffor þise ere callid Goddes derlyngs. Othir
saules þat ere in þis lyfe in*per*fite and erre noghte disposed to
contemplacyone of Godd, ne had noghte þe fullhede of charite, as
apostells or martirs had, in þe begynnyng of haly Kirke, þay
sall haue þe lawere mede in þe blyse of Heuene, ffor þise er
calledede Goddis frendis. Þus callis oure Lorde chosenē saules in
haly writt, sayand thus, ‘Comedite amici et inebriamini caris-
simi.’ Mi frendes ete 3e, and my derlynges be 3e drunkyn. As
if oure Lorde said one þis wyse, 3e þat er my frendis for 3e keped
my comandmentes and sett my lufe be-fore þe lufe of þe werlde,
and lufed me more þan any *oper* erthely thyng, 3e sall be feedd
with gastely fude of þe brede of lyfe. Bot 3e þat er my derlynges
and noghte anely kepid my comandementis bot also of 3oure
awene fre will fulfillede my consailles, and ouþer þat 3e luffed me
anely enterely *with* all þe myghtes of 3oure saule, and brynnede
in my lufe *with* gastely delyte, as did pryncypally þe apostills
and martirs and all *oper* þat myghte come by *grace* to þe gyfte
of *perfeccione*, 3e sall be made drunken *with* þe freeste wyne
in my celer, þat es þe souereyne ioye of lufe in þe blysse of
Heuene. To the whilke blise he brynge vs þat boghte vs *with*
his *precyouse* passione, Ihesu Criste, Goddes sone of Heuene.
Amen.

Some there
are of great
advances in
God's love.
These are
God's dar-
lings.

Others of
lower attain-
ment who are
God's friends.

GLOSSARY.

- ABILED**, v. made strong or able, p. 20, l. 30.
Althirhegeste, adj. superl. highest of all, p. 1, l. 12. Thus altherfayrest, altherfynest, altherswettest. Vide *Gloss. to Alliterative Poems*.
Ane, anely, anelynes—alone, loneliness, 'by mine ane,' by myself, p. 5, ll. 5, 6, 12.
Anehede, s. oneness, union, p. 14, l. 3.
Arett, v. attribute, p. 31, l. 23.
Awe, v. owe, ought, p. 11, l. 4.

Bot, adv. except, p. 1, l. 16.
Bouksomnes, s. obedience, duty, p. 10, l. 36.
Brennande, adj. burning, p. 14, l. 12.
By-houely, adj. befitting, p. 26, l. 18.
By-houys, adv. by all means, fittingly, necessarily, p. 5, l. 15.

Charge, s. heaviness, p. 9, l. 12.
Chese, v. go, journey, p. 5, l. 18.
 "Towards chartris they chese, these chevalrous knyghtes."
 Morte Arthure, 1618.
Cheson, s. reason, good cause, p. 10, l. 5.
Comonynge, s. communion, p. 16, l. 17.
Compleccione, s. embracing, fleshly intercourse, p. 13, l. 11.

Cuppellynge, s. joining, p. 34, l. 1.

Dede, s. death, p. 2, l. 4.
Defaile, v. lack, p. 2, l. 11.
Descryned, v. described, p. 15, l. 32.
Desederabill, adj. desirable, p. 2, l. 31.
Distreynede, v. distracted, p. 18, l. 31.
Drede, s. fear; "na drede þat ne þayere," 'no fear but that they are,' p. 4, l. 18.

Eggyng, s. edging, temptation, p. 12, l. 26.
Elde, s. old age, p. 10, l. 35.
Enchesone, s. reason, cause, p. 7, l. 6.

Faile, s. hurt; "what may do faile," 'what can cause harm,' p. 3, l. 25.
Fandene, v. found, p. 4, l. 30.
Fette, s. feet, p. 8, l. 4.
Forbrekes, v. utterly breaks, p. 17, l. 18.
For-thi, adv. therefore, p. 10, l. 29.
Fremede, adj. (Ger. *fremde*), unconnected by blood, strange, p. 8, l. 20.
Full, adj. foul, p. 7, l. 17.
Fullhede, s. fulness, p. 38, l. 1.
Fychede, v. pierced, thurgh-fychede, pierced through, p. 2, l. 7.

- Ger, v. make, cause, p. 31, l. 6.
- Gillery, s. trickery, cheating, p. 11, l. 18. (Still in use in Lincolnshire.)
- Gretynge, s. crying, grieving, p. 5, l. 11.
- Greuesnes, s. grievousness, p. 3, l. 17.
- Gruchyng, s. grudging, grumbling, p. 13, l. 31, p. 30, l. 34.
- Haver, s. possession, property, p. 24, l. 17.
- Hele, s. salvation, p. 1, l. 12.
- Hille, v. heap up, p. 31, l. 7.
- His, pron. = its, p. 15, l. 16.
- Hope, v. think, p. 36, l. 21.
- Hyghte, v. promised, p. 7, l. 1.
- Incluse, adj. fixed firmly, p. 42, l. 21.
- Inlawes (Harl. MS. insawes), v. plants or sows in, p. 3, l. 16.
- Kennede, v. made to know, taught, p. 16, l. 18.
- Knowe (be a knowe), perceive, acknowledge, p. 31, l. 22.
- Kyndly, adv. natural, p. 14, l. 11.
- Lappid, v. wrapped, p. 5, l. 2. (Still in use in Lincolnshire.)
- Lare, s. lore, instruction, p. 13, l. 17.
- Laude, adj. lewd, empty, void of, p. 11, l. 3.
- Lawand, v. humbling, p. 42, l. 25.
- Leche, v. heal, p. 2, l. 7.
- “Lenge; at Lusscheburge to lechene
hys knyghtes.”
Morte Arthure, 2388.
- Lelely, adv. loyally, truly, heartily, p. 3, l. 9.
- Lessyng, s. losing, p. 4, l. 8.
- Lettyes, v. stoppest, p. 10, l. 30.
- Lichoure, s. lecher, p. 11, l. 10.
- Loute, v. worship, p. 9, l. 17.
- “All ledis me lowttede that lengede
in erthe.” *Morte Arthure*, 3286.
- Manerewyse, s. manner, fashion, p. 14, l. 18.
- Mawmetryse, s. idolatry, p. 9, l. 19; mawmet or mammet = puppet, image.
- Maystry, s. violence, force, p. 37, l. 11.
- Medle or melle, v. mix, mingle, p. 22, l. 27.
- Medled or mellid, adj. mixed, p. 24, l. 6, p. 27, l. 4.
- Mene, v. say, tell, (A.-S. *mænan*, vide *Gloss. Allit. Poems*); “als mekill to be mene,” ‘as much as to say,’ p. 1, l. 4.
- Mengede, v. mingled, mixed, p. 1, l. 17. Thus of Tubal it is said, “To sundren and mengen wise he was.” *Genesis and Exodus*, 468.
- Merghly, adv. to the marrow, p. 2, l. 8.
- Mirke, adj. dark, p. 20, l. 22.
- Mowe, v. must, p. 20, l. 22.
- Myssawe, s. want of respect, p. 11, l. 1.
- Myster, s. need, p. 12, ll. 5, 13.
- Nennenyd, v. spoken, named, p. 5, l. 21.
- Nerehand, adv. nearly, p. 2, l. 9.
- Nerre, adj. nearer, p. 14, l. 16.
- Noye, s. sorrow, annoyance, disgust, contempt, p. 3, l. 18, p. 4, l. 7.
- Obstance, s. substance, p. 18, l. 27.
- Okyre, s. extortion, usury, p. 11, l. 19.
- Onane, adv. anon, presently, p. 31, l. 10.
- Oo, oone, adj. one, p. 22, l. 29.
- Ouerganger, s. overcomer, p. 29, l. 21.
- Ouer-heghede, v. overset, p. 8, l. 5.
- Oys, s. use, p. 11, l. 13.
- Oysede, v. used, p. 13, l. 29.
- Peraunter, adv. peradventure, p. 41, l. 4.

Perré, s. jewellery, p. 27, l. 25.
 Prow, s. profit, p. 12, l. 24.
 Pure, adj. poor, p. 5, l. 1.
 Pyne, s. sorrow, p. 40, l. 31.

Quemfull, adj. earnest, hearty, p. 33, l. 10.

Qwent, adj. quaint, curious, p. 41, l. 22.

Raunsaker, s. investigator, p. 42, l. 7.

Redies, v. prepares; "redies thee," 'makes thyself ready,' p. 3, l. 4.

Rewent, v. draw away, steal, p. 8, l. 18.

Rufyngs, s. talkings, sayings, p. 17, l. 32.

Ruysand, v. raising, puffing up, p. 12, l. 22.

Sadely, adv. firmly, p. 14, l. 6.

Saghes, s. saws, doctrines, teaching, p. 43, l. 12.

Schenchipp, s. injury, mischief, p. 39, l. 8.

Sekyryly, adv. securely, p. 5, l. 18.

Sensualite, s. the senses, p. 13, l. 21.

Sere, adj. several, various, p. 9, l. 6.

Skyll, s. reason, p. 13, ll. 21, 27.

Slokyns, v. slackens, quenches, p. 3, l. 12.

Sothely, adv. truly, surely, in sooth, p. 1, l. 4.

Speride, v. enclosed, p. 38, l. 25.

"Quhu Lucifer, bat deuel dwale,
 Brogt mankinde in sinne and bale
 And held him sperd in helles male."
Genesis and Exodus (E.E.T.S.), l. 22.

Stallworthely, adv. strongly, violently, p. 6, l. 8.

Stere, v. direct, encourage, p. 25, l. 4.

Stonyes, v. astonish, overwhelm, p. 43, l. 18.

Strobillynge, s. trouble, distraction, p. 22, l. 2.

Stryne, v. strain, p. 37, l. 16.

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"That shall turne the to tene and torfere for ever."

Morte Arthure, 1956.

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Chaucer.

Unnethes, adv. scarcely, hardly, p. 2, l. 8.

"At the grete instaunce of the kyng unnethe coude he gete Saint Hughe, but at the last by commandment of his oneryst he was sent into the reame of England." *Life of S. Hugh, Golden Legend*.

Vagacyone, s. wandering, p. 14, l. 6.

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zede or zode, v. went, p. 4, l. 26.

"And al day þe lorde þus zede his
gate." *All. Poems*, A. 525.

zernynge, s. longing, yearning for,
p. 2, l. 18.

"zelde þe, syr, zapely, zife þou bi lyfe
zernes;" *Morte Arthure*, 1502.

zettide, v. poured-out-zettide,
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ERRATA.

P. 5. l. 22. *For* nennenyd *read* neuenyd.

P. 10. l. 6. *For* nenenes *read* neuenes.

